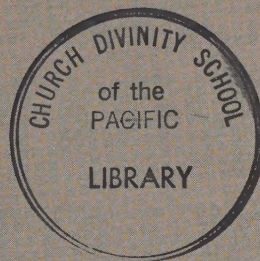


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THE EPISCOPALIAN

NOVEMBER, 1963



NEW DIRECTIONS: *Seneca, Vestry, Money, Asia, Creeds, Vatican*

SENECA'S RURBAN REVOLUTION

The problems of the city are not confined to cities. Here's what is happening in a rural corner of South Carolina. And here is what a tiny band of Christians is beginning to do about it.

BY EDWARD T. DELL, JR.

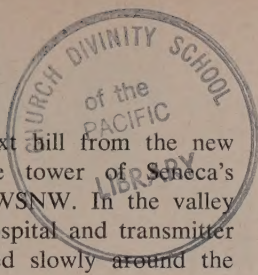
"WE HIRE most of the women who work here right off the farm. They come into the plant and they begin to change. They have to. When you work in a room with a hundred other women who won't speak to you—you finally learn to take a bath. After a few pay checks they start wearing makeup, new clothes—and they begin to think different. After they've been here for three or four months, I sometimes don't even recognize them."

We were sitting in the lunchroom of a sprawling new plant in Seneca, South Carolina, located in that state's westernmost county. The plant isn't yet five years old. The man across the table, a local Episcopalian, was soft-spoken.

"It's a headache, too. Most of the women who work here have left the old man down on the farm. He's still down there chopping cotton, or working at the cotton gin maybe, and he's still drunk every Saturday night. After a while she gets tired of the shack, of pumping water on the back



Seneca's two main traffic arteries—its main street and the Southern Railway—flank the town's mayor, J. C. Crews.



porch and of the flies and the dirt.

"The day comes when the women pack up and move into town. They buy a house, bring the kids with them, and have their mothers watch the kids while they're at work. Sometimes they get a divorce, sometimes they don't.

"A lot of them go to night school, too. We had over ninety of them in the local school this last winter. We don't know what will happen, but it's a place for the church to help out."

Across on the next hill we could see the new Oconee County Memorial Hospital, which had opened just three days before. The 120 beds in the air-conditioned brick building were already full.

Seneca is the largest town in Oconee County, South Carolina. To say that the town and the county are on the move is to put it mildly. In the early Fifties two new plants moved to the county. In the last five years, seventeen new ones have located in the surrounding hills.

Atop the next hill from the new hospital is the tower of Seneca's radio station, WSNW. In the valley between the hospital and transmitter two men moved slowly around the contoured hill following mule-drawn ploughs. At WSNW, we made our way through the crowded studios, and took a seat in the relative quiet of the station owner's office.

J. Aubrey Gallimore is a big, intense man who likes a good cigar. He came to Seneca twenty-one years ago, bought the ailing weekly *Seneca Journal* on a shoestring, and settled down long enough to get it on its feet. He later became interested in radio and at present has major commitments in six stations.

"We've changed all right," he says, "but I really think it's for the better. Cotton used to be king here. It isn't anymore. When I came during the war, 10,000 bales of cotton went out of Oconee County every year. Last year, less than 2,000 bales were shipped. Farming around here nowadays is a part-time proposition.

A man farms his place in the mornings and [then] works at a plant."

Driving down toward town from the radio station, you can see the signs of change. There are new factories set in parklike surroundings and garish new commercial buildings distributing bottled gas, selling speedboats, or making concrete blocks.

The business district, several blocks of tired, overworked Victorian buildings paralleling the railroad station, shows signs of change, too. A remodeled bank stands across the corner from an old livery stable like something from the set for a Western movie. The spanking new drugstore in the same block is just too "New Yorkish" for most old-timers.

When you cross the double tracks near the Southern Railroad's new 110-foot short-wave communications tower, you are in the older residential section where the people live behind green lawns, ancient shade and magnolia trees, and among their churches.

The Church of the Ascension



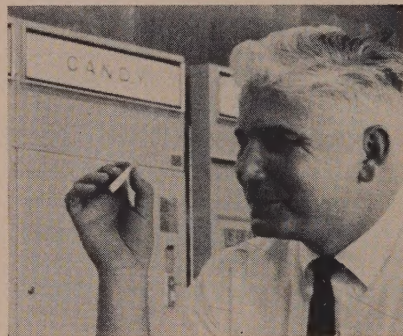
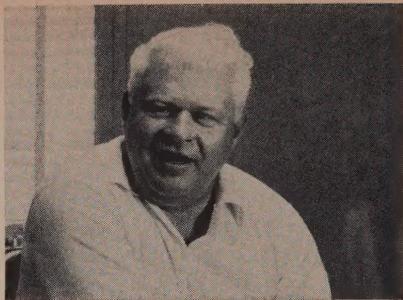
per cent of Seneca's population, and eighty per cent of its industry, Mayor Crews is a relative newcomer to town.

(Episcopal) in Seneca is still a mission, as it has been since its establishment in 1876. The five Episcopal families in the town proudly erected their little clapboard church, Seneca's first church building, and moved into it in 1882. There were two Sunday afternoon services a month, usually with a neighboring priest or lay reader from Clemson, eight miles to the east. In those days, Seneca was little more than a railroad junction between Charlotte and Atlanta, a place where city dwellers from Charleston later came to find relief from the hot coastal summers.

"THINGS went along pretty much the same over the years," recalls Mrs. Nancy Brigman, "until we sold off some of the church land to fix up the church so that more people would come. But they didn't. We stayed with our five or six families just the same. And they were mostly women. The husbands in most of the families were Presbyterian elders. We went to the Presbyterian church in the mornings, and they would come to the Episcopal services with us in the afternoon. During the depression the diocese wanted to close Ascension. I remember my mother getting up on the floor of the convention and making a plea for the church to continue."

Mrs. Brigman is a member of what is probably Seneca's most continuous and prominent Episcopal family. She has only recently returned to her home town after a distinguished career teaching music at St. Stephen's Episcopal School in Austin, Texas. Her brother, who grew up in Seneca, is now the Bishop of Texas, the Rt. Rev. John E. Hines. Mrs. Brigman lives with her sister, Miss Leola Hines, and continues to teach young people the fundamentals of music. Twenty-eight of them come to her each week.

"The church never seemed to get any bigger," recalls Mrs. Brigman, "and people here strongly suspected we had Romish leanings be-



Seneca's Episcopalians, who make their work their ministry, are active in the rapid changes from rural to urban life in their town. J. Aubrey Gallimore, top, president of the Chamber of Commerce, founder of a string of radio stations, is pleased with his church's "practical missionary work." Mrs. Nancy Hines Brigman remembers past days of struggle and trouble for Seneca's tiny Episcopal mission. William Ates came to town as a mill executive, grew up an Episcopalian elsewhere. Paul League, bottom right, Journal-Tribune editor and publisher, discusses a new picture story with his Baptist reporter-photographer.

cause we had a robed choir. I think most of us thought you had to be born one to be an Episcopalian."

A few years ago the people at the Church of the Ascension managed to build a small parish house containing a few church-school rooms, lavatories, and an office. The church is still the same size.

But something else has happened to Seneca's Church of the Ascension. It is, in its way, as dramatic as the agricultural and industrial revolution that has transformed the community. The signs of the change are not visible in any detail of the tiny church plant. Ascension doesn't have a building campaign, or a high-powered stewardship or evangelism plan. All the evidence for the change is to be found elsewhere.

A little over four years ago the Diocese of Upper South Carolina allocated supplementary funds for the church in Seneca and helped the mission call a young vicar from the graduating class at General Seminary in New York.

The Rev. J. Fletcher Lowe, Jr., having grown up in nearby Greenville, South Carolina, had no illusions about what a small Southern town could be like. The church, he knew, was mostly "opportunity," a favorite noun of harassed bishops for the tough places they must fill with clergy.

Two days of parish calling exhausted the list for the young vicar. He then turned his attention to the town and to the county, since Ascension is the only Episcopal church in either. Because the area was undergoing a radical change, he reasoned that this was the time for the church to undergo a change, too. Maintaining the status quo had not worked well, and Mr. Lowe refused to accept the idea that "hereditary Episcopalianism" was a valid basis for church life.

Before many months had passed, Fletcher Lowe knew Seneca pretty well. The traditional social structures of the small Southern town were under strong attack from the newcomers. The political alignments of

the town were being radically altered by those brought in to work in the new manufacturing plants.

The new people, mostly managerial, were finding it hard to adjust to life in a small sleepy town lacking in many things they had been used to in the larger Northern and Western cities where they had lived.

Housing developments began to spring up around Seneca, and the schools became crowded. Grocery stores became supermarkets.

It was not long before the people of the town knew the new Episcopal vicar by sight, if not by name. He called three days a week—all day—not only in the dusty red clay roads of the new developments, but in the new plants and places of business.

The town was a little startled when the Seneca Chamber of Commerce announced a year ago that its newest member was the Church of the Ascension. Some were shocked when the Rev. J. Fletcher Lowe became president of the nearly defunct Junior Chamber of Commerce. Others were downright mad when the revitalized Jaycees announced a four-point cleanup campaign for Seneca last spring.

The cleanup started with a parade, led by the local high-school band and majorettes. As Mrs. Lowe watched the passing marchers and dignitaries in open cars she heard a sharp intake of breath from one of the town's older residents standing next to her. "Will you look at that preacher," the lady said in a shocked voice. "Isn't that just a downright disgrace to the church!" The vicar's wife admits to a secret sense of relief that her neighbor did not recognize her as the wife of the young clergyman sitting atop the rear seat of a convertible next to a disheveled effigy labeled "Miss Trash."

The cleanup was a success. With the support of the local weekly newspaper and radio station, whose owners belong to the church, the Jaycees carried their campaign to the city fathers who were not too happy about enforcing some long-dormant city or-

dinances against such things as outside privies, litter, and dangerous, abandoned, or burnt-out houses. After stalling a bit, the mayor and city council got busy seeing that the police, fire chiefs, and city attorney took action.

Mayor J. C. Crews moved to Seneca from Florida a scant ten years ago. He admits that the Jaycee campaign was unpopular with a lot of Senecans before it was over. One of the older residents, says the mayor, offered his own solution for the city's cleanup troubles, "If we can just ship Crews back to Florida and get that preacher back in the pulpit, everything will be O.K."

FLETCHER LOWE is a hard man to keep in the pulpit, however. He believes that the life of the community is the chief sphere of operation for the life of the church. The Church of the Ascension is not just another civic organization. Its members are vitally concerned with the problems of the community, but at the same time have their eyes fixed on something else.

Any conversation with members of the church gets around sooner or later

to something they call the ministry of work. Donnie Dean, an attractive brunette, is a teller in a Seneca bank. She talks about her job in terms of ministry to the people who come to her window day after day. "I try," she says matter-of-factly, "to test my decisions by thinking what Christ would do in my place here. The vicar has tried to teach us to look at our jobs in that way, and I think it works."

Brian Hayes is a supervisor at the Kendall plant. He grew up in England as a baptized and confirmed Anglican who wandered into Methodism. As a new Seneca Episcopalian he finds his job puts him on a frontier between the company's new recruits from the surrounding farms, who are not always interested in regular hours and company regulations, and the company's demands on him to keep up production.

"The Episcopal Church," he says, "is a thinking man's church, which is what you need in a job like mine. What do you do about a man when company policy says 'fire him,' and your love for him as a Christian who knows his problems says 'give him another chance?' If you really try to be a Christian in your work, it makes it a lot harder—but I



A simple frame structure, virtually unchanged since it was opened in 1882, still adequately houses members of Seneca's mission Church of the Ascension at worship. Part of the town's Presbyterian church is visible at left.



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wouldn't have it any other way, now."

When Roland Paxton, twenty-seven, and his wife, Carla, came to Seneca three years ago, Ron wouldn't go near a church—any church. Childhood religion had left a bad taste in Ron's mouth and he was having none of it. When the young vicar called, Ron recalls they had many long evening sessions on "religion." Ron is now treasurer at Ascension and in the thick of the church's involvement in community affairs.

Young Paxton explains the change by saying, "Here is a religion that doesn't talk in *don't's*. And it lets you think. I can't say I've got everything smoothed out in my mind yet, but I have something I can believe that gets a little clearer all the time." Looking across his living room at the vicar, he grinned and said, "I sure wasn't much for church in those days, but here came a guy who could talk to me about religion like any Joe Banana on the street. I'm still learning."

The thirty-five families that now make up the roll of the mission are mostly newcomers to Seneca and to the Episcopal Church. They find joining the mission church a whole lot more than a mere formality.

Candidates for confirmation know ahead of time that there is a serious cost involved in church membership. It is not a pledge to oil or crank church machinery. Seneca Episcopalians do not talk very much about "witnessing for Christ." It is quieter and more subtle than that.

"I feel a little guilty," says the young vicar, "asking people to do church work—or church housekeeping. I'd much rather have lay people spend their time trying to make their work their ministry. I think if people will make their work their ministry, then they will want to do whatever church work is necessary."

Ron Paxton will tell you that membership in the Episcopal church in Seneca is not a status symbol. "If you want that," he says, "you have to join one of the others."

Seneca Episcopalians are involved in action. They may serve on the biracial committee that has been meeting for months to discuss peaceful ways of desegregating Seneca's drugstore lunch counters, restaurants and other public facilities. Through the efforts of the committee, Mayor Crews and the city council have asked the merchants of Seneca to desegregate business houses of all types. Episcopalians were in the



Grady Ballenger, a Presbyterian deacon, has sold hardware in Seneca for 59 years. He doesn't like the changes much, he tells Episcopal vicar J. Fletcher Lowe, Jr.

thick of the last county election, fighting for a new unified county school system with a more varied curriculum. They have helped with the drive to raise money for the new county hospital.

A regular, permanent question on the agenda of the mission committee at Ascension is, "What are the needs in the community that demand answers?" The committee doesn't find the answers all by itself. But it does find those who can provide the answers to what must be done and the means for achieving it, whether it is a new kindergarten for the city schools, or help for an indigent family.

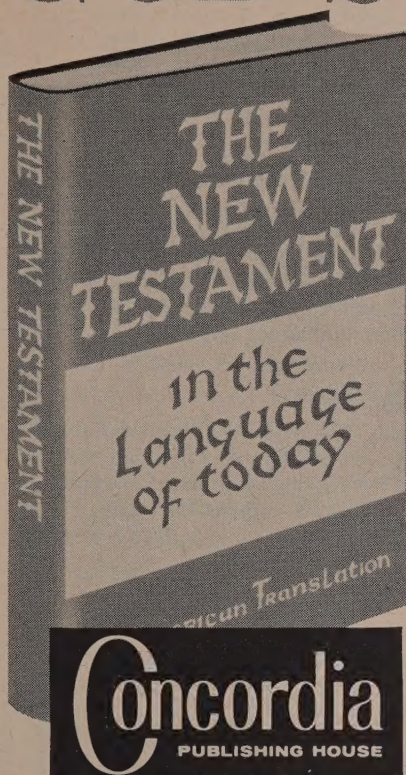
WHEN Paul League, editor of Seneca's weekly *Journal and Tribune*, opened a new plant, he asked the vicar to conduct a service of blessing for the building, its machinery, and furnishings. "I didn't know how my men would take it," he says. "Some of them are Baptists and some of them are nothing—but they were impressed then, and I think all of us still are. Every now and then I remember that our tools here have been blessed in the name of God. It makes a difference."

"The Church," says J. Aubrey Gallimore, looking past his cigar out over Seneca's hills, "must be interested in the whole life of man. I think people here like our church's involvement in public matters. This is missionary work—practical missionary work."

The Church of the Ascension hasn't yet found the answers for all the problems in the community. The broken and displaced families working in the mills are still strangers to the church, the growing pains of the town are plentiful and complex, and the racial situation is still delicate and unresolved.

But whatever happens in Seneca's future, the members of the church will be found offering themselves, their town, and its problems to God in their worship Sunday by Sunday—and offering themselves on weekdays as they join their Lord in the practical missionary work He is doing through them and among them. ◀

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LETTERS

ONE SIDE . . .

We are always so quick to point out where the church is not meeting its obligations; let me mention one magnificent job the church has done in Huntsville, Alabama.

It was no trick of fate that this city peacefully integrated the public schools here. While other sections of the South (and of Alabama) are still suffering the agonies of violence and civil upheaval, Negro and white children are walking into school here side by side practically unnoticed. There was not a single citizen who raised a voice against the children.

The Episcopal clergy have given hours and days of their time during the past five years preparing their people for the social change that is making the headlines now. The problem was discussed in Sunday school week after week. City councilmen, senators, judges, and county commissioners were asked to come to talk to the church people . . . The churchmen also organized a score of civic nonchurch groups to work for peaceful integration. . . . I have seen many areas where the church is not doing its job. But when it came to the school integration here, the Episcopal church not only passed the test itself, but helped lead many others to do the same.

PAT HOUTZ
Huntsville, Ala.

AND ANOTHER . . .

In the September issue of THE EPISCOPALIAN I was shocked beyond measure to read the resolution of the House of Bishops urging one and all to support the "March on Washington."

The very concept of such a march is to pressure our law makers into passing legislation that is inimical to the best interest of the majority of our citizens. Since when indeed is our country turned over to the "minority."

R. C. WARREN
Ponchatoula, La.

Just received your issue of September reporting bishops' stand on racial March on Washington and their approval.

First, let me say we are not against integration, but are against approvals of acts of violence.

To my mind it is doing the Negro in the South more harm than good.

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FRANK ROGERS
Ponte Vedra Beach, Fla.

Never, during my almost seventy-seven years as a member of the Episcopal Church, do I recall any noteworthy militancy on the part of the national body of the Episcopal Church, concerning major moral questions, until now. There has been very noteworthy and courageous action on the part of individual priests of the church but not the national body until now. And now it has succumbed to become involved in the August 28 "March on Washington" a feature which will go down in history as marking a day of public disgrace.

Granting that the Episcopal representatives who participated did so with the aim of influencing a spiritual uplift of hope in the breasts of down-trodden people, it has been apparent from the time the move was first conceived that the intent of the Negro leaders was, primarily, an act of intimidation.

CHARLES W. ARNY
New Orleans, La.

WHAT IS THE CHURCH?

I think the article, "Art Went to Church," is a disgrace to your magazine and to the whole body of the

in the next issue of

THE

EPISCOPALIAN

- Canterbury on Rome
- The Sacraments Today
- Christian Year Calendar
- Holly at the Hospital

Episcopal Church! This article sets the church back more than 2,000 years!

Jesus taught, "Ye are in the world but not of the world." Jesus does not approve of bringing the world into the Church; but converted ones! People who have repented of worldly sins!

DOROTHY WILLIAMS
Zanesville, Ohio

I have just read in the September issue about "Art Went to Church."

Continued on page 62

An Anglican view
of two
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and St. Teresa

by E. W. TRUEMAN DICKEN

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1. Initial premium \$ _____ for _____ months. EP 1 1 -63
2. Name of Applicant (please print) _____
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City _____ Zone _____ State _____
4. Date of Birth _____ Sex _____ Height _____ Weight _____
5. Occupation _____ Describe duties _____
6. Beneficiary _____ Relationship _____
7. List here the family members you propose to cover.

| NAME | RELATIONSHIP | DATE OF BIRTH | SEX |
|------|--------------|---------------|-----|
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

8. To the best of your knowledge and belief have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis, or tuberculosis or have you or they lost a hand or a foot or the sight of an eye or any combination? ☐ Yes ☐ No
9. Within the last 5 years have you or any person listed above been disabled by either sickness or accident, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No
10. If answer to question 8 or 9 is "Yes," give details as to each person affected, stating cause, date, name and address of attending physician, and whether fully recovered _____

(if additional space is required, please attach additional sheets)

It is understood that I will receive all benefits under the policy during my lifetime and the designated beneficiary will receive benefits payable after my death.

I hereby certify that neither I nor any other person listed above uses alcoholic beverages. I represent that the answers recorded above are true and correct to the best of my knowledge and belief, and I understand that the policy is issued solely and entirely in reliance upon these answers. I also understand that the policy applied for does not cover conditions originating prior to the effective date of the insurance and that no insurance will be effected until a policy is issued.

DATE _____ SIGNED _____

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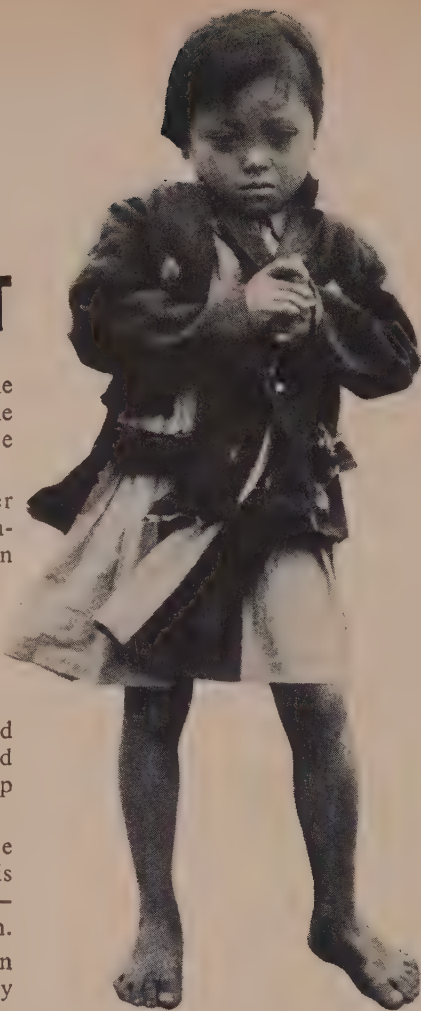
She has never had a dress that wasn't torn, or a bright ribbon in her hair, and she cries when village kids laugh at her ragged clothing.

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FOR YOUR INFORMATION

In July a remarkable book, *Global Odyssey*, established the Rev. Canon Howard A. Johnson of New York as an authority on the world-wide Anglican Communion. In researching his book, Canon Johnson became the only man in history ever to visit all the member churches of this great communion. "DIRECTIONS FOR A NEW AGE," page 14, is adapted from his address to the recent Anglican Congress in Toronto. Dr. Johnson is canon theologian of the Cathedral of St. John the Divine in New York City.

Compiling statistics is a difficult job at best. In preparing "THE VESTRY: WHO AND HOW," page 19, we hope we have avoided many of the hazards of such surveys. The figures are based on an extremely gratifying response to our questionnaire: more than 60 per cent of some 7,000 vestries and mission committees replied. The exacting task of mining this mountain of information obviously required an expert's hand. Research analyst Mary S. Wright—in private life, the wife of associate editor Thomas LaBar—provided both the skill and the insight that rounded out what we think is a treasury of facts.

"STEWARDSHIP IS NOT A GIMMICK," says the Rt. Rev. Richard S. Emrich on page 22. In this no-punches-pulled article, the Bishop of Michigan has produced a fresh definition of a word grown perhaps too familiar. An eminent church leader, the bishop is also a well-known writer whose credits include a weekly column in the *Detroit News*.

Louis Cassels, author of "POPE PAUL TAKES CHARGE," page 48, is an active layman in St. John's Episcopal Church, Chevy Chase, Maryland. He is also a nationally known editor and columnist for United Press International.

Cynthia Wedel, author of "SERVANTS IN PHILADELPHIA," page 52, is assistant general secretary of the National Council of Churches and an outstanding Episcopal churchwoman. Rather than attempt to suggest Mrs. Wedel's formidable service to the church, we will follow the lead of the lady who once introduced her simply by saying, "Cynthia Wedel has done everything that's worthwhile."

continuing

FORTH and

The Spirit of Missions

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Directions for

TAKE a map of the world. Draw a triangle whose three points are Jerusalem, Tokyo, and Colombo, Ceylon. What you will have bounded is a small segment of the world's surface. And yet, within this little triangle live more than half the dwellers upon earth—almost two billion. It is *not* a Christian half, but it certainly is the most prolific.

God gives us 120,000 new brothers and sisters every single day. In the next sixty minutes, five thousand babies will be given a spank and, with a cry, will draw their first breaths of life.

How many of the fifty million people who will be born in this Year of our Lord 1963 will ever so much as hear the name of that Lord, let alone have an opportunity really to know him, love him, obey him? Not many.

How many of them are going to have to live their lives and die their deaths without ever having seen the glory of God in the face of Jesus Christ? Most of them. And in most instances it will not be their fault but ours.

The plain fact is this: Christians today are being outpaced, out-distanced, outbred.

It is reliably estimated that, roughly: (1) one out of every four human beings is Chinese; (2) one out of every three human beings is under Communist rule; (3) two out

of three have never had the Gospel preached to them.

Can Christians meet this kind of challenge, or are they already too late? The main thing I have to report is this: the Christian Church—in spite of ineptitude here and there, in spite of bungling and of beggarly performance all too often—has made a world of difference in this world of ours. It has been like a shaft of light. Wherever Christ is known, there is hope; wherever He is not known, there is hopelessness, bleak and despondent, or else a fanatical and despairing clinging to false hopes.

In spite of the jet plane, the world is still big. *How* big it is, one will never know unless one has had the privilege and the physical punishment of seeing a good part of it. Nevertheless, this big world is what Wendell Willkie called it: "One World." So interlocked, so intertwined it is, that whatever happens in any one part of it has immediate repercussions, for good or ill, in every other part.

Moreover, this one world is a crowded world. This comment states the case precisely: "Most of God's world is not Christian, not white, and not American." These are elemental facts which Christians, Caucasians, and Americans had better learn fast.

In addition, formidable adversaries have reasserted themselves. Buddhism, Islam, and Hinduism are

no longer exotic fantasies. They are temples resplendent in the sun. They are people with piety and pain in their faces—and sometimes with a glint of fanaticism in their eyes. These religions are resurgent. They ride on the flood tide of nationalism, and after centuries of semisomnolence they have turned aggressively missionary and are striking out in revolt against a Christ who, in challenging them, resembled too closely a European or North American colonist.

ANOTHER great rival is the religion that came up of late: communism. I do not urge a rush to Christianity to ward off communism. No, Berdyaev spoke truth when he said: "We Christians have no right to struggle spiritually against communism unless we are prepared also to struggle spiritually against evils to which communism is an attempted—though mistaken—answer."

When we combine all these factors, we understand that *the time is short*. A journey around the world has thrown me into an apocalyptic mood. *Unless counterforces are set in motion, it may be that, proportionally, Christianity is doomed to shrink more and more and become a minority movement with diminishing capacity for influencing culture and history. But, short as the time is, the situation can still be redeemed.*

New Age

What do Episcopalians and fellow Anglicans have to offer a world in revolution? What are some of our weaknesses and strengths? A frank look at the church by an observer who has seen most of it.

At least there is a chance. And on this chance we must stake everything. Yet, if we are to win in this race against catastrophe, we are going to have to get down to business and set some new records in Christian celerity.

Getting down to business involves a firm grasp on at least these principles—all of them obvious to us at the top of our minds, but not yet felt in the marrow of our bones.

One: the quality of preaching and of teaching must be improved. Without that, there will never be enough recruits for the ministry and the religious life and the other types of Church work, nor will there be that vast increase in giving which the emergency absolutely demands. In country after country, the pew is ahead of the pulpit. If we don't have the best men in the pulpit, they in turn will be unable to attract the best men to the ordained ministry—and thus we condemn ourselves to a descending vortex of mediocrity.

With my own eyes I have seen a theological college of the Anglican Communion where one man, single-handedly, must teach all subjects. To help him he has a library of twelve volumes, three of which—the night I was there—were devoured by rats. In addition it is of vital importance that we extend work in college and university areas throughout the world.

Two: the skills, energies, and insights of the laity must be given scope as never before. It is not enough for the ladies of the Church to polish brass while the ship itself is sinking. The Church, after all, is 99 per cent laity—a fact which clerical arrogance is always obscuring.

Three: every effort must be made to restore the Church to visible unity. The scandal of a divided Church constitutes the chief impediment to the progress of Christianity. I do not mean that Christians, suddenly frightened by the catastrophic character of history, should bury hatchets, forget theological differences, compromise convictions, and get together in order to overcome our opposition by sheer force of our numbers. No, that is not the nature of the unity we seek, nor the nature of the unity to which God calls us. But God has been known to use emergencies before. God is not easily stymied. What He cannot evoke from us by His love, He may engender in us through fear. Love, because it is love, knows when to use the whip.

THESE directions apply to all Christians. But what about those who profess and call themselves to be Anglicans?

One: not nearly enough Anglicans are instructed about the size and scope of the world-wide communion of which they are members. Lacking

instruction, they have little lively awareness of their participation in a goodly fellowship far larger than their regional church—and little concern for it. If you aren't informed, how can you pray intelligently?

Two: those Anglicans who do think about the Anglican Communion have, in general, a somewhat idealized and romanticized notion of its extension and strength. We are big, but we are not everywhere. We have gotten around, but often we are thin on the ground. I complain about showing our children colored maps of the world and telling them, "Now children, this is the world, and all those countries colored pink form the world-wide Anglican Communion." Any child can see that the only parts of the world *not* colored pink are Greenland, which is all ice; the Sahara, which is mostly sand; and Siberia, where not even Communists care to go. In this way we simply confirm our children in the illusion that already we live in the Church Triumphant.

Three: what about Anglicanism's future as a communion? A question much bruited about in these days is: Can it be the destiny of the Anglican Communion to disappear? This anxious query is prompted, no doubt, by the fact that a large portion of Indian Anglicans left our communion to form part of the Church of

Text continued on page 17

THE EPISCOPAL CHURCH

FACTS AND FIGURES, 1962, 1961, 1960

for the 50 states and the District of Columbia

| VITAL STATISTICS: | 1962 | 1961 | 1960 |
|--|------------------|------------------|-----------------|
| <i>TOTAL NUMBER OF CLERGY</i> | 9,615 | 9,385 | 8,938 |
| <i>TOTAL PARISHES AND ORGANIZED MISSIONS</i> | 7,084 | 7,096 | 7,145 |
| <i>LAY READERS</i> | 15,113 | 15,231 | 15,169 |
| <i>NUMBER OF BAPTIZED MEMBERS</i> | 3,336,728 | 3,317,870 | 3,269,325 |
| <i>NUMBER OF COMMUNICANTS</i> | 2,158,084 | 2,156,750 | 2,095,573 |
| <i>TOTAL BAPTISMS</i> | 107,471 | 105,388 | 105,384 |
| <i>ADULT BAPTISMS</i> | 13,396 | 13,511 | 16,584 |
| <i>CONFIRMATIONS RECEIVED</i> | 112,663 | 115,402 | 115,233 |
| <i>CHURCH SCHOOL OFFICERS AND TEACHERS</i> | 6,158 | 5,807 | 6,712 |
| <i>PUPILS</i> | 106,446 | 102,842 | 104,774 |
| | 892,397 | 850,601 | 858,490 |
| PARISH RECEIPTS: | | | |
| <i>TOTAL FOR ALL PURPOSES</i> | \$ 201,118,584 | \$ 223,416,900 | \$ 182,187,599 |
| PARISH EXPENDITURES: | | | |
| <i>FOR PARISH PROGRAMS</i> | \$ 123,883,271 | \$ 117,875,215 | \$ 112,817,847 |
| <i>FOR DIOCESAN AND DISTRICT PROGRAMS</i> | 22,545,256 | 21,009,475 | 20,650,250 |
| <i>FOR GENERAL CHURCH PROGRAM</i> | 9,222,581 | 8,579,380 | 7,827,516 |
| CHURCH PROPERTY -- ESTIMATED VALUE: | | | |
| <i>PARISH AND MISSION</i> | \$1,393,624,433* | \$1,393,624,433* | \$1,180,025,525 |
| <i>DIOCESAN</i> | 84,027,399* | 84,027,399* | 66,546,367 |
| ENDOWMENTS -- MARKET VALUE: | | | |
| <i>FOR DIOCESAN PURPOSES</i> | \$ 56,602,418* | \$ 56,602,418* | \$ 63,861,666 |
| <i>FOR PARISH PURPOSES</i> | 106,271,608* | 106,271,608* | 144,389,851 |

*Figures incomplete, minimal estimates.

Source: National Council

South India. Now it seems likely that many more Anglicans will be assimilated into the emerging new churches of North India, Pakistan, and Ceylon. Nigerian interest in the formation of a United Church for West Africa runs high also.

Winston Churchill, who once announced himself unwilling to preside over the dissolution of the British Empire, has many Anglican counter-

parts, grieving over the thought that they shall witness the whittling away of the world-wide Anglican Communion. Bit by bit, one component member after the other submerges its separate identity, in order to emerge as part of a new united Church.

I have nothing fresh to contribute to this discussion. But two points need underscoring. To begin with,

it is, of course, Anglicanism's vocation to disappear—ultimately. We ought not to forget that the *whole* Church, quite as much as any part of it, exists for the sole reason of finally becoming superfluous. Of heaven St. John the Divine said, "I saw no temple therein." The Church is a necessity only in sin-riddled historical time. In heaven there will be as little place for the Church as for sin. Both will have been superseded—and good riddance.

But if we must wait until the end of time before we are delivered both from sin and the Church, it might well be the case that Anglicanism should not be hasty in planning its own demise. I hope that even within historical time we will disappear as a particular denomination, having lost our life in order to find it, having died to self so that a resurrection to a new and larger life can become possible.

Yet Anglicanism must not "die" prematurely. I am convinced that God has given us a special *raison d'être*. We are, at this juncture, needed for certain tasks for which I believe God has given us unique equipment. Through no merit of our own, we find entrusted to ourselves functions we can perform better than any other Christian body.

The chief of these is in the realm of ecumenics. Paradoxical as it may sound, we must for the time being maintain our separate existence as Anglicans precisely in order to speed the day when the Church will have regained visible unity. As an interim strategy, we are required to marshal our forces, go deeper into our heritage, and organize for action.

To be concrete, I am convinced we have a compelling vocation in Latin America. We have a ministry to rich and poor, to learned and unlearned, in Central and South America. Many of the people are in revolt against the only form of Christianity they know. It is an anticlerical kind of revolt. It is not antichurch. And most of these people are so rooted in a Catholic form of worship, that they cannot accept something as

THE EPISCOPAL CHURCH: FACTS AND FIGURES

The first point to be noted in the chart on page 16 is the rate of church growth, as measured in the current figures on baptized members, communicants, baptisms, and confirmations. Until just recently, the Episcopal Church's percentage rate of growth invariably exceeded that of the general population. Now the rate seems to be declining, although the lower rate may reflect different reporting methods now in effect (see below).

Another significant change is the 10 per cent decrease in total parish receipts, coupled with what appear to be normal increases in expenditures for parish, diocesan, and national church programs. The reason for the sudden drop in total receipts is undoubtedly that there has been a decline in individual parish building programs. This decline in capital expansion is shared by most of the nation's churches, and reflects the leveling off of Christianity's great post-war building boom in the United States.

Episcopal statistics for 1962 make comparisons difficult because the methods of gathering and collecting the figures are being changed. Prior to the 1961 General Convention in Detroit, the various dioceses and missionary districts had the sole responsibility for the statistics. Now copies of the parochial reports are sent to the national office along with copies of diocesan work sheets. Co-operation at all levels should gradually reduce the details of the job, and increase the possibilities for greater accuracy.

The definition of a "communicant in good standing" has been interpreted in various ways, and the new rule about this has been enforced with varying degrees of efficiency. Some dioceses seem to have shown losses this year, because they have had a central file of "lost" communicants in an effort to help parishes maintain the integrity of the old canon and still have realistic parish registers.

Methods of diocesan bookkeeping vary so widely that it is difficult to develop uniform financial categories. Much of the church's work is not reported, because it is accomplished by trustees through the use of trust funds not reported through normal church channels. Some dioceses report on a cash basis. Some dioceses report on an accrual basis.

It should also be noted that some churchmen view some statistics with suspicion, and some churchmen view all statistics with suspicion. Many Episcopalians fail to realize that even feeble figures are an outward and visible symbol of our life and should, therefore, be carefully and prayerfully gathered, treated, and used. This, in itself, would greatly assist the church as it studies its life and work.

These are the summaries for 1962. They are not as good as they might have been, but the life and work that they represent were not as good as they could have been. With God's help, we can and will do better.

church unless it visibly *looks* like church. They want a church that looks like a church, but a church that is without the authoritarianism, the fundamentalism, the obscurantism, and the hunger for political power which characterize the church which they have known for centuries. Therefore, we can meet this need.

The Roman Catholic Church in South America recognizes with infinite humility that it has not been able to cover the field. A brilliant Jesuit study says that, if the ratio of Roman priests to parishioners in North America were applied to Latin America, Rome would have to bring into Latin America—at once—200,000 priests. It's just too big for them. They need our help.

But one single part of the Anglican Communion cannot take on this opportunity alone. We have to go in with a concerted grand strategy so that this becomes the concern of every part of our communion.

WE Anglicans stumbled into universality—prodded, I believe, by Providence. But, our consciousness of ourselves has not yet caught up with the reality of ourselves. In actuality we are a multiracial, multilingual, multicultural body, but in awareness we are still parochial and provincial. For example, Uncle Sam is not greatly beloved south of the border. The Episcopal Church there suffers too much from being a gringo outfit, a Yankee intruder. In the same way, the church in Kenya suffers from being too English.

Well, why not shuffle? Put Americans, Japanese, Jordanese, Maori, and Brazilians into Kenya. Bring English, Irish, and Scots, Sudanese and Australians, West Indians and Pakistani into Central America—to exhibit once and for all that we are not just an English or American church but part of the Church Universal. We have international resources. Why not use them?

Then there is our concern about churchmanship. There are parties

within the church—and sometimes, alas, a strident partisan spirit. The words we use to denominate these parties are all unsatisfactory, but we have to use some kind of words if we are to speak at all of our actual situation. High church, low church, broad church; alternatively, catholic, evangelical, liberal. Nobody can quite define these words, although they are the inescapable vocabulary of our communion as it is now.

Much of Anglican endeavor fails of maximum success because it isn't sufficiently Anglican. We are either hyper-Anglican or else sub-Anglican. In the course of my tour I was once in an allegedly Anglican church where I was obliged to take part in devotions to Our Lady of Fatima and was denied the chalice. In another allegedly Anglican church it was impossible to make one's Christmas Communion because Christmas that year did not fall on a Sunday. Far be it from me to urge uniformity. But I do maintain that this kind of oddity and eccentricity must go.

Yet I would speak more fully of a third type of churchman, the "broad churchman." He is the liberal—not necessarily the political liberal; not even the theological liberal. He is someone who learned from Richard Hooker and the Caroline Divines the importance of *reason*. He acknowledges that there may be elements in revelation which are above reason. He resists, however, anything that is against reason. Anglicans don't buy things that are repugnant to reason.

Catholic we are; Protestant and Reformed we are. Yet also the Renaissance is in our blood, and this has made room for a saving dose of skepticism, for an openness of mind, for a willingness to suspend judgment until we have more data, and it has given scope for a recognition of the principle of the relative autonomy of the sciences. Anglicans, at their best, know that often they don't know. They don't have all the answers. They don't have God in their pocket. We cannot answer every question that any bright boy in the back

row might ask. We have only light enough to walk by.

This is the liberal temperament, a gift of God mediated to us through the Renaissance. I fear we are often in danger of losing it. I sense among us a growing edginess about orthodoxy, a desire, almost, to burn books. We might remember that people who burn books are not far from burning people.

SURELY God calls us to continue in our sometimes uneasy partnership. It is no small achievement that Anglicanism has been able, on the basis of common prayer and a common ministry, to embrace in one fellowship people whose slant, if you will, is primarily catholic, or primarily evangelical, or primarily liberal. This in itself is a prodigy.

Great as this is, however, it is the least of Anglicanism's achievements. Anglicanism, this loose-jointed and puzzling confederation of catholic-minded, evangelical-minded, liberal-minded persons, is the forum of a living, on-going, open-ended debate, characterized by stress and strain. Yet this forum is the arena in which a miracle takes place. By the incessant "mutual conversations of the brethren" the Word of God breaks through.

Brethren in conversation mutually correct each other, mutually enrich each other. As a result there does emerge something else—a consensus of the faithful. More important than any formal statement of that consensus, more significant than any kind of confessional declaration, is the appearance of a type of human being the world doesn't otherwise see. He is the Anglican. He creatively synthesizes within his own being the best that is in Catholicism, the best that is in Evangelicalism or Protestantism, the best that is in Liberalism.

This fusion, this coincidence of opposites, I believe, is the call of God; this is, in part at least, the vocation of Anglicanism today. ◀

A look at one of the most important—and least known—groups in the Episcopal Church, based on a nationwide survey recently conducted by The Episcopalian



THE VESTRY: WHO & HOW

SOME evening this month, about 70,000 Episcopalians will hurry a bit at dinner, then leave home to go to their local churches. There, for an hour or two, they will devote themselves to the operating problems, both physical and spiritual, of their parishes. These are the men and women who make up the vestries and mission committees of the Episcopal Church.

Who are the people who serve as vestrymen? What are the vestries' principal concerns? To gather these facts, THE EPISCOPALIAN recently conducted a survey throughout the nation. The results will, we hope, illuminate an activity that is central to the life and work of the church.

First, what *is* a vestry? Someone has defined it as the elected board of trustees of a religious corporation, serving without trustees' fees. Primarily, the vestry is the group of lay people who are entrusted with responsibility for the physical and financial functioning of the parish.

Less tangibly, it operates in the spiritual realm, representing the laity in forming and carrying out programs of evangelism, fellowship, and Christian education.

The canons of the church, defining the function of the vestry, say only: "The vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy." The canons and bylaws of the various dioceses and parishes, and the corporation laws of many states, however, further define what a vestry is and does.

For many people, the image of an Episcopal vestry is a group of the richest men in town. Like most stereotypes, this is less interesting than the facts. True, several vestrymen in THE EPISCOPALIAN's survey have their occupations listed simply as "millionaire." But others are lumberjacks, milkmen, cooks, and window wash-

ers. One was listed as a hog scraper.

In general, however, vestry members are much more likely to be engaged in business or the professions than is the general population or the general membership of the church (see graph, page 20).

The types of work in which vestrymen are most often engaged are, in order: managerial and executive; sales; teaching; medicine; banking and brokerage; and law. About half of all vestrymen are in these fields.

The vestry is a venerable institution in Anglicanism. The word itself goes back to the sixteenth-century church in England, where the only room in a church building suitable for parishioners' meetings was the one used by the clergy for keeping vestments and for vesting.

Originally, a vestryman meant every parishioner who, by paying his parish rates, entitled himself to a voice and vote in this meeting in the vestry. We would call it a parish meeting, but it came to be called the

BY MARY S. WRIGHT

Occupational profile of vestrymen

general or common vestry, in distinction from the select vestry, the body we know today, which developed out of the normal urge of groups to delegate responsibility to representatives.

The typical Episcopal vestry or mission committee today (more than three in five) has between five and ten members. Perhaps a third of our churches have ten to fifteen vestrymen. In only about one in twenty churches does the vestry contain fewer than five or more than fifteen members.

In general, vestrymen are younger than one might expect. The typical vestryman is in his forties; two-thirds are between thirty and fifty (see graph, page 21).

Women's membership on vestries is growing at a remarkable rate. Long regarded as an exclusively male preserve, vestries today, in at least one out of five cases, have women members. This proportion is particularly striking when it is realized that, in over half the church's parishes, the election of women to the vestry is barred by diocesan or parochial law.

Of vestries now having women members, nearly half report that the first woman to serve was elected in the 1950's. Thus far the rate of first-time women's elections in the Sixties is some 50 per cent above the rate for

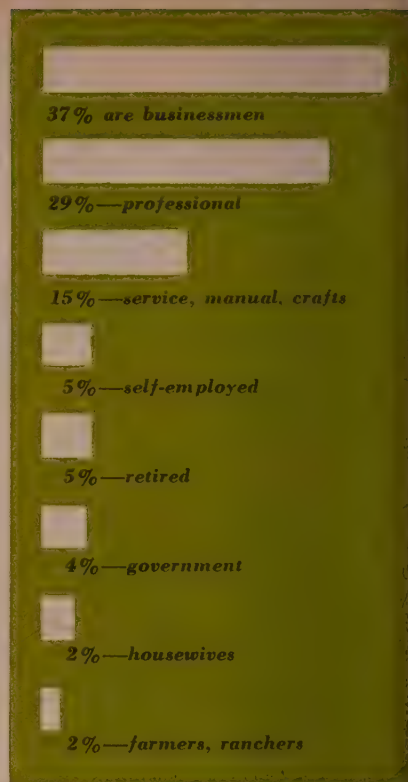
the Fifties. But this rising trend does not mean that vestrywomen are an utterly new feature. One parish reports its first vestrywoman in the 1880's, and about a tenth of the church's parishes had women on their vestries before 1940.

Here are the details of meeting arrangements for a typical vestry, as shown by the survey:

Over half of all vestries meet on Monday evening; about one fifth meet Tuesday; Saturday is the day least favored for meetings. The usual meeting time is 7:30 or 8:00, and the average meeting lasts less than two hours. The rector, according to canon law, presides. Ten to twelve meetings a year is the rule for about 70 per cent of Episcopal vestries; the rest, with only a few exceptions, meet less frequently. Meetings are held, in four out of five cases, in a parish meeting room or in the parish hall. About one vestry in ten meets in the rectory. The others meet in the Sunday-school room or, in a few instances, the nave of the church.

In about three quarters of our churches, the survey shows, vestry meetings are open to any member of the parish who might care to attend. In practice, though, this prerogative appears to be rarely exercised.

In addition to regular meetings,



two out of five vestries hold some special meetings each year. Although one mission committee reports it holds a special meeting "whenever we get mad at the vicar," most extra meetings have a more formal purpose. The most common kind of special meeting is one held to deal with a particular problem that is too urgent or time-consuming to be dealt with in regular meetings—the building program, perhaps, or long-range planning, or liaison with other parish organizations. Next in order of frequency come retreats, worship and study meetings, and quiet evenings. Ranking third are training, orientation, and self-evaluation sessions.

Once a year, at the parish meeting, the vestry reports to its fellow churchmen on the state of the parish, summing up the work of the past year and outlining plans for the future. This is the only accounting to the parish that vestries are usually required to make. In addition, however, four out of five vestries report to parishioners at other times during the year.

The rotating-vestry system is in effect in about three quarters of the

1963 PRESIDING BISHOP'S AWARDS

Episcopalians in the Dioceses of Albany, Dallas, and Western North Carolina should be especially proud of their diocesan publications.

The Presiding Bishop's Awards for 1963 go to the *Albany Churchman*, *Episcopal Churchman of Dallas*, and *The Highland Churchman*.

Most notably, the *Albany Churchman* won both awards for newspapers. It was acclaimed the best and the most improved, by the board of judges working in co-operation with the School of Journalism of Drake University.

In the magazine class, the Dallas publication was judged the best and *The Highland Churchman*, the most improved.

Suitably inscribed award plaques will be presented to the publications at the closing meeting of the House of Bishops at Little Rock, Arkansas.

churches surveyed. This means usually that members are elected for terms of two or three years, and are barred from serving more than one or two consecutive terms until a period of time, usually one year, shall have passed. The rotating vestry is a relatively new concept in the church. Of parishes where rotating vestries are now the rule, four out of five adopted the system after 1950.

Nearly half the members of rotating vestries are first-termers—people who have served no more than three years. Roughly a third have served from four to nine years. Only one in six has served ten years or more.

How, in practice, does a typical vestry or mission committee spend its time? Asked in the survey to list the subjects that took up most of their meeting time, survey correspondents ranked them in this order:

1. Budget and treasurer's report;
2. Maintenance of buildings and grounds;
3. Building and renovation programs;
4. Stewardship program;
5. Every Member Canvass;
6. Christian education and church school;
7. Church extension and membership;
8. Worship;
9. Overseas program.

Vestries ordinarily attack these subjects through vestry committees. The number of committees varies considerably, the principal determining factor being the size of the parish or mission. While a small parish may have only three or four committees, a large one may have as many as twenty. In some parishes, work elsewhere done by committee is handled through the parish council, a group comprising the heads of the church's organizations.

The committees usually found on any vestry are finance, buildings and

grounds, Christian education, evangelism or church extension, Christian social relations, and youth work. Beyond this, committees range widely in number, name, and purpose. Most frequent are committees on men's and women's activities, promotion and public relations, missions, and music. Such areas as Every Member Canvass, insurance, ushers, and memorials may be delegated to special committees in the larger parishes, but are more often dealt with by committees which also deal with related matters.

What are the biggest problems a typical vestry faces? The survey asked only for the first five, recognizing that problems are too numerous to be listed complete. A few unique difficulties appeared in the responses—"Pigeons," a mid-city church; "Ice," a church in Maine. The most emphatic summary, however, was that of the vestry which took up the five spaces with "Money! Money! Money! Leadership! Leadership!" This cry was repeated in various ways throughout the survey results.

Logically enough, in view of the

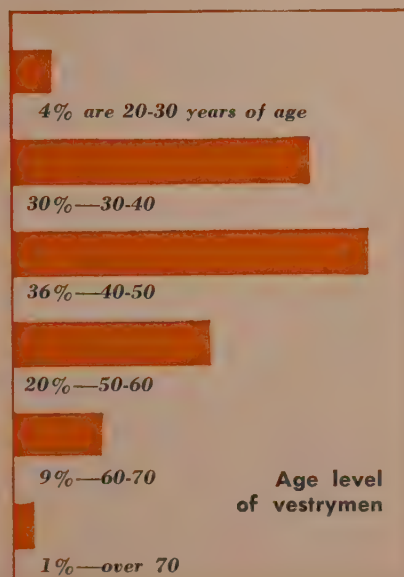
fact that the vestry's basic responsibility is the fiscal and physical well-being of the parish, the problems most often cited were matters of budget, stewardship, and pledges. These ranged from large-scale problems to such things as "finding a way of counting offerings without taking all Sunday afternoon."

A close second was problems of membership—getting lay leaders, communicating the Christian message in a secular world, engaging the young people of the church, raising attendance, dealing with a mobile society that makes transients of both clergy and parishioners.

Third in the list were problems of the church's fabric—building, space planning, clergy housing, and maintenance. Here one vestry said, "All our problems can be summed up in one word—expansion." This statement, though originating in practical concerns, leads into the fourth major category of vestry problems: spreading the Gospel. Local evangelism, visitation, and witness are major problems; so, to a lesser extent, is missionary endeavor outside the parish. Ranked fifth is intracongregational relations, such as Christian education for both children and adults. Running the church school, and getting properly trained teachers for it, is a frequent concern.

Episcopalians may find small encouragement in the fact that the most common criticism of their church—the apathy, indifference, and parochialism of its members—ranks no higher than sixth on the vestries' lists of problems.

Refreshingly, a number of parishes (although only one per cent of the total) reported that they had no problems, or at least none to complain about. One vestry said, "We don't have any, except that we are a bunch of sinners and know it and try to do something about it."



Stewardship

Some young clergy, when they first enter the ministry, dread talking to a congregation about money. They feel that they are ordained to preach things spiritual, and that the material side of life is somehow below them or should be left to the laity.

This attitude is a mistake; it is, indeed, a serious religious error.

Our hesitancy in speaking about possessions results from the wide separation we imagine exists between the physical and the spiritual. We speak as if the material were low and "down there," and the spiritual high and "up there." Actually they cannot be separated. Our spiritual life is simply the way in which we order our material lives. The saint and the miser both have possessions; the saint and the profligate both have bodies—the difference between them lies in the way they order their material lives.

Jesus spoke often in His earthly life about money. No profound knowledge of Scripture is required to recall that a widow's mite, a rich man's barns, coins, stewards, and laying up treasure have a prominent place in Christ's thought. If the Lord talked freely about possessions and money, He did so for an excellent reason, and it is important for every Christian to see clearly what that reason was.

Jesus spoke of money because nothing reveals the state of a man's soul so clearly as his attitude toward it. Money represents our work, bread, time, and talents. When we give it

for another's need, or withhold it, we are giving or withholding ourselves. Money represents power; its possession means that a man can control not only his own head and hands, but also the heads and hands of others. Money as power means that a man can have prestige, not only in the eyes of others, but also in his own eyes. Money represents security in this world, and the desire for such security can become a spiritual disease.

Every major problem in life is a moral problem, and every moral problem is finally a religious problem. If a man is consumed with avarice, that is obviously a moral problem. It is also a religious problem, for the whole purpose and meaning of his life is involved.

Since most crimes are committed for money, since each of us has some money in his pocket, and since money is power about which we make decisions, a faith that refused to speak bluntly about it would be an irrelevant faith.

The first teaching of the Christian creed is that God is the Creator and Sustainer of all things. This world belongs to Him. In an ultimate sense He is the only final owner. We human creatures hold things for a passing moment, but they come from God and return to Him.

Since God is Creator, His will is that we be humble, for we are creatures; thankful, for He is the Giver of all things; and responsible with our possessions, for He is our King. We are all creatures, members

one of another. We sin when we use our possessions for our own selfish purposes, or carelessly forget the needs of our brothers.

When Christ, who is also the Creator, came among us, He set an example of great simplicity which should trouble us greatly. He came to restore us to the humility, thankfulness, and responsible attitude we had lost.

It is for this reason that a growing part of the Church is teaching a stewardship that means giving a percentage of our income to the work of the Church and other charitable causes.

I want to make perfectly clear that this is not a gimmick for money raising, but a deeply responsible movement which, when properly understood, can help to renew the Church.

SURELY it is not the will of God that we give a percentage of our income to a parish church or diocese whose concerns are trivial, selfish, or irrelevant. The responsibility placed upon us as giving individuals lies equally upon the receiving vestry or diocesan council as representatives of the people of God.

This stewardship requires that responsibility for the world mission of the Church begin with the individual and then proceed through parish and diocese and national church. In Christ's Body all should be involved in the redemptive process.

An increasing number of parishes

It is more than money, canvasses, budgets, and pledges. It separates

not a gimmick

and dioceses are adopting the goal of giving 50 per cent of their income to the mission of the Church in the world, recognizing "mutual responsibility and interdependence in the Body of Christ." We should abandon a system of mathematical shares, because it represents inadequate motives. Let us, rather, give in gratitude as we have received, guided by something more than an inadequate budget. Let a parish and diocese share as they have received. When this spirit prevails, men will wrestle responsibility with their stewardship and with the whole meaning of the mission of Christ's Church.

The now famous words of the Archbishop of Canterbury at the Anglican Congress this summer, "A church that lives to itself will die by itself," state a spiritual law. If we are chiefly concerned with ourselves and with the trivial and secondary things on which we too often spend God's money, does this not mean that we have forgotten Christ and the great mission of His Church? Is not the spirit of either selfishness or love conveyed to every member of a congregation by the way in which the body spends its money? The logic is clear: "A church that lives to itself will die by itself."

Living for others in commitment to God's redeeming purposes is a means of Grace. We give because of our faith, and our faith deepens as we give. If we give casually, and teach our people to give casually, we are really acting with contempt. If

we hold up the great purpose of the Church, of the needs of our brethren, and guide ourselves in *how* to give, we are being offered a privilege and a means of Grace. God gives His Spirit to those who fight his battles, and not to armchair critics. It is in giving that we receive, as individuals, parishes, dioceses, and national churches.

THIS teaching redeems our worship and thus the life of the Church itself. Worship is the offering of ourselves to God through Christ. If the offering of our money, which represents our work, talents, time, food, pleasure, is casual, irresponsible, or even contemptuous, how can our worship be real? If our worship is not real, then the Church is merely a traditional part of our culture, an inherited institution.

This kind of giving will come only when we see the Church as a divinely forged instrument. No chapel of ease will give in this way; only a congregation that knows it is part of the One, Holy, Catholic, and Apostolic Church.

Stewardship, further, saves the blessing of endowments and wills from being sometimes a curse. They can be a curse if we permit the past to pay our bills while we sleep and die. Surely it is not God's will that the past should deprive the present of commitment or of obedience. The fault is not in our endowments, but in ourselves.

Until his death a few years ago,

Judge Clair R. Black was treasurer of Grace Church in Port Huron, Michigan. The judge practiced and taught tithing. One evening at a large party he met an Easter Christian who, to make conversation, said, "Well, how much do you want me to give to the Church this year?" Judge Black replied, "We don't want your money," and walked away.

Now, there is something mysterious about any treasurer who refuses money, and so the mystified man followed Judge Black around and finally said to him, "Why don't you want my money?" Judge Black replied, "We don't want your money; we want you. Worship God every Sunday in His Church for two months, and then I'll talk with you about what you should give."

This is the deepest meaning of stewardship. God wants us in His service, individually and corporately. The God who loves us does not appreciate "tips" or any kind of gratuities.

Stewardship is not a method of raising money. It is seeking the commitment of souls. We want a living and obedient Church offered to God. And let's not teach this unless we first practice it ourselves.

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty, through Jesus Christ our Lord. Amen.

Christians from the critics, the Church from the "chapel of ease."

Invitation to a Gold Mine

An Anglican leader in the world's newest nation talks to us about the Church's mission in Asia—and—elsewhere, too.



Kuala Lumpur's main mosque symbolizes Asia's resurgent non-Christian religions.

IN THE history of mankind, fifty years are short. But the last fifty years have been full of momentous events and of rapid social and political changes. Two world wars were costly and disastrous to mankind. Since the end of the second, many countries in Southeast Asia have emerged as independent nations. In these new nations a feeling of nationhood and freedom has been born.

In the social realm, rapid and radical changes have also come. Fifty years ago, most Asians lived in isolation, but enjoyed a life of innocence and contentment. Family ties were strong, and individuals found the fulfillment of their interests in the common life of families and clans. Community life, as well, exercised a beneficial influence and provided a healthy discipline to behavior.

Then came the age of modern technology. Means of communication improved; education became more widespread; industries sprang into being; and new urban areas were born. These brought blessings. Many young people received a good education and found new places in society. On the other hand, better facilities for travel brought disintegration to family life. Industrial areas drew the young and adventurous away from their villages and their families, disrupting family discipline. Further, urban life presented new and strange conditions to which many people failed to adjust, falling victim either to the temptations surrounding them, or becoming frustrated when employment taxed the energy, or was difficult to find.

In this new Southeast Asia, there are problems and there are opportunities for the Church. Our task is to show how Christ himself is at work in the social and political changes, and how we as His body can respond to His call.

Exactly what does this mean in words and action? When we analyze the urgent needs of Southeast Asians, we find that the first is friendship. *People feel lonely as they never have before.* The world is getting smaller for them because of better means of travel, and yet there is less time for personal encounter. *It seems that people have time only for rushing and little or none for companionship.*

Another factor that dominates life is suspicion. The new nations do not know whom they can trust; they have not yet had sufficient time to discover who their friends and who their enemies are. Many religions are in their midst—Buddhism, Islam, Hinduism, Christianity. Adherents of one faith are not sure they are welcomed as friends by those of another. Persons who are uprooted from rural homes find life lonely in the cities.

Christian friendship has an opportunity to help remove this loneliness. About five years ago a telephone call came from one of our church people that a Mr. and Mrs. Wong were in great distress because their son had just died. I went immediately to the hospital to see them and to console them as best I could. When, after some time, I offered to pray, Mr. Wong replied: "Yes, we would like you to pray for us. But we are Buddhists; we do not want you to do anything that is contrary to your teaching."

I replied that our Lord Jesus Christ commanded us to love even our enemies, and they were not my enemies. I also said that our Lord told us to pray for them that despitefully used us, and they had never despitefully used me. Therefore I could all the more pray for them. With this assurance they bowed their heads and prayed to Christ for the first time. Then they accepted my offer to accompany them to the cemetery where their son was to be buried.

We had almost forgotten this incident when, some days later, Mr. and Mrs. Wong called to say: "Until the death of our son, we were complete strangers. Yet, you took the trouble to come to the hospital to see us and to give us words of great comfort. Then you and your wife went with us to the burial of our son. There must be something noble and wonderful in the teaching of Christ that made you do such deeds of kindness. May we come to your church on Sunday, as we want to see what you do and hear what you teach?"

Of course, I welcomed them, with the assurance that our church was always open for anyone to go in for prayer and for worship—or to go out if that was desired. The following Sunday, Mr. and Mrs. Wong came to worship. Then they came again. A few months later they asked to be instructed for Baptism, and now they and their family are faithful and active members of the church.

People can feel lonely in our divided world. They need friendship, and this friendship the Church should give unconditionally.

If some are lonely, others begin to suspect that they are not wanted. This was not true in the days when family ties were strong. But in the age of science and crowded urban living, life has become mechanical. There is unemployment—rare in the

EPISCOPAL MISSIONARY FORCE Overseas Department, 1963

| Field | Missionaries |
|-------------------------------|--------------|
| Africa (at large) | 1 |
| Alaska* | 30 |
| Arabia | 1 |
| Brazil | 14 |
| Central America | 23 |
| Cuba | 1 |
| Damaraland, | |
| South Africa | 1 |
| Dominican Republic | 7 |
| Guam | 1 |
| Haiti | 5 |
| Hong Kong | 1 |
| Honolulu* | 33 |
| India | 5 |
| Japan | 29 |
| Jerusalem | 1 |
| Kenya, East Africa | 1 |
| Korea | 3 |
| Liberia | 24 |
| Malaysia | 2 |
| Mexico | 6 |
| Okinawa | 3 |
| Pakistan | 2 |
| Panama Canal Zone | 15 |
| Philippines | 39 |
| Puerto Rico | 17 |
| South Vietnam | 1 |
| Taiwan | 6 |
| Uganda, East Africa | 5 |
| Virgin Islands | 9 |
| Zululand, South Africa | 1 |
| <u>Geographical Breakdown</u> | |
| Africa | 33 |
| Asia | 80 |
| Latin America | 97 |
| Middle East | 2 |
| North America | 30 |
| Oceania | 45 |
| Total | 287 |

*Although Alaska and Hawaii are states, they are administratively related to the church as overseas missionary districts.

APPROPRIATIONS FOR OVERSEAS CAPITAL GRANTS AND LOANS, 1962-1963

from Overseas Department, United
Thank Offering, other gifts

| Field | | Field | |
|---------------------------|------------|-----------------------|-------------|
| Alaska | \$ 105,000 | Liberia | \$83,800 |
| Brazil | 158,809 | Mexico | 69,000 |
| Central America | 129,630 | New Guinea | 1,500 |
| Dominican Republic | 51,000 | Okinawa | 15,200 |
| Haiti | 32,500 | Panama Canal Zone | 36,940 |
| Honolulu | | Philippines | 98,500 |
| (including Guam) | 91,000 | Puerto Rico | 40,900 |
| India | 1,300 | Singapore | 49,200 |
| Japan | 75,500 | Taiwan | 160,800 |
| Jesselton (former Diocese | | Virgin Islands | 104,999 |
| of North Borneo) | 15,000 | Episcopal Seminary of | |
| Korea | 3,000 | the Caribbean | 132,250 |
| Kuching | 34,000 | Total | \$1,489,928 |

The Church Overseas

| | Total Clergy | Parishes Missions | Baptized Persons | Communicant Members | Baptisms | Confirmations |
|------------------------|-----------------|----------------------|---------------------|------------------------|--------------|---------------|
| Brazil: | | | | | | |
| Central | 32* | 27* | 4,669* | 2,697 | 224 | 260 |
| Southern | 23 | 36* | 17,565 | 5,051 | 469 | 349 |
| Southwestern | 22* | 19 | 11,545 | 3,416 | 332 | 237 |
| Central America | 20 | 36 | 6,562 | 2,407 | 371 | 285 |
| Cuba* | 31 | 44 | 74,059 | 8,651 | 1,636 | 125 |
| Dominican Republic | 10 | 6 | 2,911 | 1,145 | 81 | 90 |
| European Congregations | 12 | 7 | 3,168 | 2,283 | 149 | 147 |
| Haiti | 25 | 80 | 34,623 | 13,157 | 999 | 569 |
| Liberia | 33 | 67 | 9,636 | 6,231 | 760 | 504 |
| Mexico | 32* | 29 | 6,622 | 3,641 | 245 | 259 |
| Pacific Islands** | 8 | 10 | 1,876 | 1,301 | 182 | 227 |
| Panama Canal Zone | 26 | 30 | 10,695 | 4,940 | 394 | 307 |
| Philippines | 81 | 195 | 49,567 | 13,998 | 2,984 | 1,131 |
| Puerto Rico | 32 | 23 | 8,498 | 3,626 | 743 | 292 |
| Taiwan | 8 | 8 | 1,909 | 818 | 54 | 95 |
| Virgin Islands | 11 | 4 | 6,677 | 2,923 | 215 | 255 |
| TOTAL | 406 | 621 | 250,582 | 76,285 | 9,838 | 5,132 |

*1961 figures

**excluding State of Hawaii

NOTE: Cuba figures used in October 1962 issue were for 1960; these are for 1961.

Invitation to a Gold Mine

olden days, when there was always the family trade as final resort. Unemployment gives a sense of rejection; and, because of extreme competition and rivalry, more emphasis is placed on getting things done and less on companionship.

In thickly populated areas like Hong Kong, there is little or no space available for games and relaxation. This was what Ah Chan found. He was a boy twelve or thirteen years old, who was living in a poor district in Hong Kong. Ah Chan found rejection everywhere. He could not find decent employment; he could not join clubs, because he could not afford the fees; he could not go to school, because he could not pay for the books and tuition. He was loitering in the street when one of our church workers first noticed him.

Ah Chan confessed later that it was more out of curiosity than anything else that he accepted the invitation to come to the church welfare center. No one had ever invited him before to any place. Having acquired the trade of pickpockets, he had found life until then largely a matter of being chased either by his victims or by policemen. He followed our church worker, and was invited to a game of ping pong and other activities, which he enjoyed as he had never enjoyed anything. He found friends at the center and decided to give up his life as a pickpocket.

With sympathy, encouragement, and financial aid to help him, Ah Chan enrolled in an evening school to learn to read and write. Step by step, he improved. A few months later our church worker secured for him a license for shoeshining. For the first time he was able to give honest and hard-earned money to his

mother. With more education Ah Chan was able to get a job with a business firm, and he is now a respectable citizen, witnessing to the love and mercy of Christ.

People are not interested in mere survival alone, however. They are genuinely and earnestly seeking for meaning and purpose in life. A story was recently told in a newspaper of a widow who had found life miserable and meaningless. Her husband had died, leaving her with two small children to care for. To support herself and the children, she looked for a job, but found none. No one helped, and no one cared.

She finally decided on suicide as the solution to her meaningless struggle for survival, and tried to drown herself; but some brave men saved her. Then she asked this question: "Why did you save me from drowning? Why all this risk to your life? I tried to carry on in life. But no one

cared about me and my children. You are saving me in order that I may die slowly from starvation."

This widow asked the same question that many desperate people are asking. Indeed, Asians, especially the young and intelligent, really look for something more than mere survival. This quest for meaning and purpose in life becomes more intensified with each new invention of nuclear weapons. It is this fact that provides the Church with the greatest opportunity for demonstrating the love of Christ in a world hungry for love and sympathy. The problem of the Church today is to translate the love of Christ into actions and power within the social, cultural, and economic structures of society. But we must confess with penitence and humility that we can't fulfill our mission in Asia ourselves.

You may remember from your history that in the days of the "Gold Rush," many Chinese in the American continent asked their relatives to come from China to help them to dig gold. *Now in Asia we have discovered a rich and inexhaustible gold mine of 1,400 million souls. They make up more than half of the total population of the world. We therefore invite you, who are our brothers and sisters in Christ, to come to help us to open this gold mine in Asia. Deep in the turmoil and uncertainty of modern life, human souls are crying for friendship, love, and meaning. In other words, they need Christ.*

Christ is the Friend, Brother, and Redeemer who through His Holy Spirit can help all to discover and carry out the meaning and purpose of life. "I am come that they might have life, and that they might have it more abundantly." (JOHN 10:10).

The Rt. Rev. Roland Koh, Bishop Suffragan in Kuala Lumpur, Malaysia, is one of the key figures in the Church in Southeast Asia. Educated in the United States and China, he has also lived in Borneo, Hong Kong, England, Singapore, and Malaya. During World War II, he was the first Chinese priest to be sent to a national university in China as a chaplain. He was also the first Asian to be consecrated bishop in Canterbury Cathedral, when he was appointed Assistant Bishop of Singapore.

1963—OVERSEAS OPPORTUNITIES—1963

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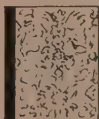
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UNDERSTANDING THE CREEDS TODAY

BY CARROLL E. SIMCOX

A WISTFUL Frenchman once said to Blaise Pascal: "I wish I had your creed, then I would live your life." Pascal swiftly—perhaps too swiftly—replied: "Live my life and you will soon have my creed."

More than once I have quoted Pascal's retort with uncritical approval. It calls for some testing. Is it true that we arrive at the truth of God, at a sound creed, simply by living a godly life? It was said of another Frenchman that he was a saint who didn't believe in God. This man lived a life that would be creditable to any Christian. He did not end up by embracing the Christian creed.

Are Creeds Necessary?

Our approaches to God are from many sides, and God welcomes the pilgrim seeker from any quarter. But the Church which Christ founded has had its creed or confession of faith from the beginning. It has dared to trust that if men can begin with a true knowledge of God and His mighty redemptive acts they can go on to seek holiness and righteousness of life.

There are still those who assert that

our faith in its pristine purity was creedless. They contend that creeds are later corrupt additions. No New Testament scholar supports such a position today.

The two words, "Jesus Christ," are themselves the heart and core of the creed. Jesus is the Christ.

"Jesus is Lord" was probably the very earliest form of the creed. It was professed by Christians before the sun set upon the first Easter Day. It is obvious that Christianity began with a creed.

What we shall herewith call *the* creed is only a larger expression of the original one—"Jesus is Lord."

The classic pattern of any complete religion is threefold: creed, code, cult—what we believe, how we live, how we worship. It is creed, what we believe, that determines and shapes code and cult. Quite obviously, what we believe about God will determine what we believe about His will for our living. What we believe about God will decide what we say and sing to Him when we worship Him. If we belong to a church, therefore, which puts the creed at the center of things, we need not apologize. What else ought to be at the center?



When the Episcopal Church talks about Christian unity, it stands on four fundamentals of the faith—the Holy Scriptures, the creeds, the sacraments, and the episcopate—as expressed in the famed Chicago-Lambeth Quadrilateral (see August issue). This month we present the second in a series of articles by distinguished Episcopal theologians on these four foundation stones.

The Creeds and Unity

In 1888 the bishops of the whole Anglican Communion, meeting at Lambeth Palace, London, set forth the famous Quadrilateral. In it they state the four essentials of a reunited Christian Church: the Holy Scriptures, the Apostles' and Nicene Creeds, the two sacraments of Baptism and the Lord's Supper, and the historic episcopate. The full text of their second point says: "The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith." Our fathers in God in 1888 believed that Christians who can affirm their faith in the words of these two creeds are sufficiently united in one faith that there is no reason why they should not be in one Church. This position has not changed. The bishops have neither revised nor repealed the Quadrilateral. It remains official today. Every Episcopalian should understand what is involved here.

Someone might well ask: why these two creeds? Why not just one, or several more, or perhaps an entirely new one? The answer to this may emerge from a consideration of these two creeds in particular, their history and their content.

Who Wrote the Creeds?

The impressive title of the Apostles' Creed implies that the twelve apostles composed it. The truth is neither so simple nor quite so sublime. Nobody knows who wrote it; it may have just grown. Its title first appeared around the year 390. The earliest copy of it in its exact present form is dated in the eighth century. The core of the Apostles' Creed may go back, however, as far as the second century. It is peculiarly and exclusively a Western creed, never having been accepted by the Eastern Orthodox Church. This does not mean that the Orthodox have rejected it, or would reject it today. The bishops at Lambeth aptly described the Apostles' Creed as a "Baptismal Symbol." If you will read the Office of Holy Baptism in the Book of Common Prayer, you will see that Anglicanism carries on the Western tradition which makes this creed the basis of all elementary instruction in the Christian faith.

There is nothing philosophical, speculative, or abstract in the Apostles' Creed. It seems the ideal summary of the faith of Bible-reading Christians—before they ask their sophisticated questions. This defines precisely the true position of this creed in the Church. It is the creed for children and for plain-spoken Christian men and women. All the fundamental tenets are there. You can write it all on a postcard. You can memorize it in ten minutes. (If I had to memorize it now, it might take me fifteen.)

Is there something dishonest about continuing to call it the Apostles' Creed, when we know quite well that the apostles did not compose it? I don't think so. It is the Apostles' Creed indeed, in the sense that it is an admirably succinct, simple, and accurate summary of what the apostles actually believed and taught. It may not be their composition, but it is their belief.

The Questions Go Deeper

When we turn to the Nicene Creed we find what seems to be a philosophical elaboration of the Apostles' Creed. In a sense it is; but we must not suppose that the fathers at the Council of Nicaea in 325 sat down with the simpler creed and proceeded to pad it and dress it up. The story may be simply told, even though some of the contents of the story are far from simple.

The Apostles' Creed served the Church well as a simple summary of the faith until someone began to ask more searching, sophisticated questions. During the early years of the fourth century a man named Arius, a Christian intellectual of Egypt, began asking a very sophisticated question about the deity of Christ. His question was: can Christ be both God and true Man? Arius thought not. Christ, he said, is only quasi-divine; He is not eternal, as is God the Father.

The faithful, both simple and sophisticated, were for the most part shocked; they had simply believed that Christ is both God and Man without thinking the matter through. Up to this time the Church had been fighting for its very life under persecution by the Roman Empire. When that pressure lifted during the reign of Constantine, it was time to face the kind of philosophical issue which Arius was raising. This led to the famous Council of Nicaea in 325, which was called to settle this and several other issues troubling the Church.

The Report from Nicaea

We may suppose that the Nicene Creed as we have it today is a report or summary of the findings of that Council. The facts are more complicated, but the substance of the Nicene Creed was laid down at Nicaea. The Council decided that Christ is "of one substance with the Father," rather than "of like substance with the Father," as Arius and his party contended. Scholars are by no means certain as to where and when every phrase in the Nicene Creed was added. It is "Nicene" only in the sense that it expresses the faith and mind of the fathers at Nicaea.

Some time in the fifth century the Nicene Creed became pre-eminently the creed of the Eucharist throughout Christendom, both East and West. It can claim a universal acceptance by Christians which the Apostles' Creed, purely Western, cannot claim. But on one point Eastern (or Orthodox) and Western Christians disagree, and I am afraid the Easterners are right. In our Western version of the Creed we say that the Holy Ghost proceeds "from the Father and the Son." Eastern Christians contend, and rightly, that the phrase "and the Son" is a Western interpolation, that it was not in the original text. We could drop it without in any way altering the substance of what we affirm concerning the Holy Ghost.

The Articles and Understanding

It has developed, then, that the Apostles' Creed is the creed for new Christians of all ages in the household of faith. The Nicene Creed is for adults and communicants. Here we may recall what was said at Lambeth in 1888, that the Apostles' Creed should be the baptismal symbol

UNDERSTANDING THE CREEDS TODAY

of the reunited Church, and the Nicene Creed, "the sufficient statement of the Christian Faith." But can the Christian faith ever be "sufficiently stated"? In one sense, no. What can be sufficiently stated is: (a) the primary articles of the faith as the Church has always received them, and (b) what the Church has always understood to be the essential meaning of these articles.

Let me illustrate. The Apostles' Creed declares that Christ is God's only Son, our Lord. That is the essential thing to be believed about Christ. It was enough for the earliest Christians; it is enough for Christian children today, and enough for many adult Christians who are simply not inclined to question raising.

There are other Christians who ask: "What is meant by this statement that Christ is God's only Son? Does it mean that the rest of us are not children of God? What is there peculiar and unique in the divine sonship of Jesus?" The Apostles' Creed, you see, makes no effort to answer this question about our Lord. The Nicene Creed was specifically framed to answer it, and it does so in such words as, "Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made." These are affirmations which can be made about Christ's sonship of the Father which cannot be made about your relationship and mine. The Apostles' Creed contains the primary article of our faith, that Jesus is the Son of God; and the Nicene Creed declares precisely what this has meant and continues to mean to the Church as a whole.

Can We Have a Creedless Christianity?

Why are these creeds the center of so much controversy among today's Christians? In past ages there have been differences of interpretation about this article or that, but nothing compared to the present situation in which many Christian leaders warn us that if we insist upon all churches accepting the historic creeds (the Apostles' and/or the Nicene) as a basis of Christian unity there will never be any reunion.

Some Christians consider the creed a strait jacket which shackles the faith and the Gospel. They call for a broader, more elastic creed—or for none at all. They dream of a united Church in which we could worship side by side regardless of our individual beliefs about God, Christ, redemption, or eternal destiny. If I were of this persuasion, my battle cry would be: "Love unites, faith divides." I think that's a fine fighting phrase, and I offer it without charge. But I also think it's nonsense. Christians have not hated and persecuted each other because they disagreed about the faith, but because they have failed in love.

Christianity is a purely historical religion in the sense that it is built on the mighty acts of God done in the past. God created, God redeemed, God sanctified, thus presenting Himself to us as Father, Son, and Holy Ghost. The Bible is the written testimony of the human wit-

nesses to those mighty acts; the creed is the summary of that testimony.

Suppose we discarded the creed as we know it and composed a new one. The new one would have to say the same things to be the Christian creed. Thus our new creed would turn out to be the old one, perhaps slightly rephrased. If our new creed did not affirm the Fatherhood of God, the divine Saviourhood of Christ, the sanctifying power of the Holy Ghost, it might please everybody, but it would not affirm the Christian faith.

Some anticredalists contend that we who recite the creed together do not mean the same things even though we use the same words. This is unquestionably true; but how serious a fault is it? Or is it a fault at all? Imagine an elderly, learned, and devout professor of philosophy attending church with his four-year-old grandson. The little boy has just learned the creed, and proudly he joins his grandfather and the other worshipers in reciting it. "I believe in God the Father Almighty. . ." The man sees in his mind's eye a deity who cannot really be seen, dwelling in light unapproachable; the child sees a tall, majestic, bearded superman. Man and child being what they are, how could it—and why should it—be otherwise? No two of us "picture" divine reality, or even human reality, quite alike; yet with our differing mental pictures we may be seeing, and saying, the same thing.

Dilemmas in Symbolism

There is another problem about the creed which is not nearly so major as we sometimes think. Are we to take the language of the creed literally or symbolically? This dilemma disappears, or should do so, once we clearly define these terms. Webster's dictionary first defines the word "symbol" as: "That which suggests something else by reason of relationship, association, convention, etc.; esp., a visible sign of something invisible, as an idea, a quality; an emblem; as, the lion is the *symbol* of courage." We cannot think or talk about God except symbolically. The only real question is whether the symbols we use are sound.

To call God our Father is to use symbolic language. Literally, the word "father" means a male begetter of offspring, and it is a biological term. When Lincoln speaks of how "our fathers brought forth upon this continent a new nation," he is using the term symbolically, and any child knows what he means. When Christians speak of God as their Father, they mean to say that God creates, cares for, protects, and loves us as a perfect father should. They do not mean, of course, that He begets us physically.

In the new, nonsymbolical, noncontroversial creed which some Christians call for, we could begin by saying: "I affirm the existence of God the omnipotent creative force." But that would not be at all what Christ and Christians believe about God. Like it or not, we are stuck with the symbolic term "Father," if in our creed

Text continued on page 32

APOSTLES' | NICENE

I BELIEVE in God the
Father Almighty, Maker
of heaven and earth:

And in Jesus Christ
his only Son our Lord:
Who was conceived by the
Holy Ghost, Born of the
Virgin Mary: Suffered
under Pontius Pilate,
Was crucified, dead, and
buried: He descended into
hell; The third day he
rose again from the dead:
He ascended into heaven,
And sitteth on the right
hand of God the Father
Almighty: From thence he
shall come to judge the
quick and the dead.

I believe in the Holy Ghost:

The holy Catholic Church;

The Communion of Saints:

The Forgiveness of Sins:

**The Resurrection of the body:
and The Life Everlasting.**

I BELIEVE in one God the Father Almighty, Maker
of heaven and earth, And of all things visible and
invisible:

And in one Lord Jesus Christ, the only-
begotten Son of God; Begotten of his Father before
all worlds, God of God, Light of Light, Very God of
very God; Begotten, not made; Being of one substance
with the Father; By whom all things were made: Who
for us men and for our salvation came down from
heaven, And was incarnate by the Holy Ghost of the
Virgin Mary, And was made man: And was crucified
also for us under Pontius Pilate; He suffered and
was buried: And the third day he rose again
according to the Scriptures: And ascended into
heaven, And sitteth on the right hand of the Father:
And he shall come again, with glory, to
judge both the quick and the dead; Whose
kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and
Giver of Life, Who proceedeth from the Father and
the Son; Who with the Father and the Son together is
worshipped and glorified; Who spake by the Prophets

And I believe one Catholic and Apostolic Church:

I acknowledge one Baptism for the remission of sins:

And I look for the Resurrection of
the dead: and the Life of the world to come.

UNDERSTANDING THE CREEDS TODAY

we want to affirm what we believe as Christians about the character of God.

The Virgin Birth: Symbol or Fact?

The second section of the creed is devoted to the life and work of God the Son. Among other things it contains some assertions of historical fact: He "was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate. . ." These statements are not symbolical. The alleged facts either happened, or they did not. Christians are bound to believe that these things happened, as events, as acts of God. Christ was born, suffered, died, rose again, ascended, for us. Our salvation stands or falls with the reality, the historicity, of these acts.

One of these historical assertions, that Christ was born of a virgin, is very difficult for some people to accept literally. Some remove this difficulty by explaining to the world that Mary's virginity is symbolic rather than literal. I believe this is an illegitimate use of these terms. Historically, the Church has always used the term "virgin," as applied to Mary, in the literal sense. The creed means this. The New Testament means this. It is true that two of the four Gospels say nothing about Christ's virgin birth. They do not record His birth at all; but the other two do. We cannot reasonably doubt that this belief is an original part of the faith once delivered to the saints.

To be sure, it is its meaning that counts; and its meaning is that Christ brought His Godhead into our world and received His humanity from a human mother.

The Rev. Carroll E. Simcox, born in Lisbon, North Dakota, in 1912, was educated at the University of North Dakota, the Oberlin Graduate School of Theology, and the University of Illinois, from which he received the degree of Doctor of Classical Philology. Dr. Simcox was ordained in 1938 and has had a wide variety of experience as chaplain to students at the state universities of Illinois and Wisconsin; teacher of Greek and Latin; and parish priest in Minnesota, Vermont, and New York, before going to St. Mary's Church in Tampa, Florida, as rector. Dr. Simcox is married and has two children. Because of his fluency in Greek and his stimulating comments, Dr. Simcox's writings on the New Testament are fresh, sometimes entertaining, and frequently controversial. As Dr. Simcox says, his purpose is to offer "discursive meditation" to which the reader may freely bring his own thoughts and understandings, and in which he is lured and compelled to explore further. In addition to many magazine articles and book reviews, he has written several books on Christian theology for the layman, and is in great demand as lecturer at church conferences and missions.



In our human experience, virgin births do not occur. Nor do resurrections from the dead. Christians believe that with God all things are possible. If He chose to send His Son into the world in this way, we need not be surprised or offended.

Does God Sit or Proceed?

Our common sense, our plain feel for words, should enable us to distinguish between the literal and the symbolic in the creed. When we say that the ascended Christ sits on the right hand of the Father, we understand, or should understand, that this metaphor expresses His sharing power and dominion over the universe with the Father.

Likewise we use symbol when we say the Holy Ghost proceeds from the Father. The procession is not physical, like a choir proceeding down the center aisle. God gives forth His Spirit, as the sun gives forth its rays. Even that analogy is imperfect. What we affirm in the creed is that when we encounter the Holy Spirit we know Who is His Source.

The Bible and the Body

Some credal terms, such as "body" in "the Resurrection of the body," must be understood in their special Biblical sense. It is the work of the Church's teachers to educate the people of God in Biblical thinking. In the Bible, a man's body is his whole human life: the man as man. We declare in the creed that Christ, by the power of His own risen life, raises us—the whole John Smith or Mary Jones—from the corruption of the grave. He may clothe us with a no-longer-physical body for the life of the world to come.

What we call our physical body is being constantly changed. There is a great change when a human fetus is born as a living child. There will be a greater change when our body, our whole self, is raised from death to the life everlasting. The body is the person; this is what the Bible means, and the creed says, and the Christian believes.

The Trailing Horse

Some years ago, Edward R. Murrow edited a book entitled *What I Believe*. He asked scores of distinguished Americans to set down in simple, brief statements their ultimate convictions about God, man, the world, and the meaning of life. Among these contributors were many devoted Christians. They told us they believed in democracy, in freedom, in the Golden Rule, in progress, in peace, all of which is good to know. But not one of them sat down and wrote out the creed.

I respectfully suggest to these eminent American Christians that they have the cart where the horse ought to be. I believe in democracy, freedom, the Golden Rule, progress, peace, and all the rest of it, *because* "I believe in God the Father Almighty" and all the rest of that. I hope that in this I am not eccentric and alone. ◀



This series is a Triple Feature prepared for *The Lutheran*, *Presbyterian Life*, and *THE EPISCOPALIAN*.

Veterans of a new age...

TODAY'S college student is likely to experience religious liberation during his four years of higher education. He may lose his faith, but he is more likely to find it. He is seeking for a meaning to his life, but he is not often helped in this search by the Church. In the light of these observations, what directions should we take?

A crucial task for the churches is to discover how they can improve preparation for the college years. We must not forget, however, that college is always a time of rapid growth and development. No preparation can remove all trials or growing pains, nor would it be desirable to do so. But church people can try to prepare the student so that college can be a time for creative religious growth.

Looked at from this point of view, all campus religious workers with whom I spoke, and most students, agreed that the vast majority of students come to college with inadequate preparation. The lack of preparation is twofold.

On the one hand, the student comes to college with an appalling ignorance of the Bible or of the Christian faith. He can—and does—listen to caricatures of the Christian faith without protest because he has no

knowledge of what it really is. References to the Bible leave him blank. Having studied Christianity in college, the student often looks back bitterly upon his home church and asks, "Why didn't I ever learn this before?"

In the second place, the student is not prepared to face the climate of doubt he meets in college. Joe said, "I was brought up to think that everyone believes as my church does. It was quite a shock to come to college and find that not all churches believe like mine, and many people do not accept Christianity at all. I had no idea what to say to the first atheist I met."

The vast majority of students meet the "higher criticism" of the Bible for the first time in college, and this comes as a considerable shock. A realistic treatment of the history of the Church is something for which most students are quite unprepared.

A few years ago the Episcopalians and Presbyterians introduced new curriculums into their church schools. Many of today's college students from these denominations have been trained in these curriculums. Wherever possible I tried to find out whether the products of these curriculums were better prepared than those trained under other curricu-



*The college student
and religion*

BY WILLIAM HORDERN

Veterans of a New Age

lums. I cannot pretend to a scientific survey at this point, but my evidence was negative.

One Episcopal chaplain chewed his pipe for a while, when I asked him about it, and said, "I think that the Seabury Series has prepared the Episcopal student to ask better questions." That was the closest to a positive report that I received on the Episcopal and Presbyterian series.

One Presbyterian educator, who was emphatically of the opinion that the new Presbyterian curriculum had made no difference, said, "The Church has got to make up its mind on religious education. New or old curriculums won't solve our problem. So long as we try to train our children in forty-five minutes a week we will breed contempt for the Christian faith. Either we should spend three hours on Saturday morning like the Jews do, or we should quit."

ON THE state university campus, where religion had to stand on its own feet, I found that Roman Catholics and Missouri-Synod Lutherans seemed to have been best prepared. Some of us who have sneered at the "indoctrination" that these groups offer might have some second thoughts if we examined their graduates in college. Lutherans and Episcopalians who had taken extensive catechetical training showed evidence of better preparation for college than other groups.

In most denominations an increasing number of candidates for the ministry are coming from state universities rather than from denominational colleges. This raises questions about the place of religion in the two types of institution. This phenomenon appeared in part, be-

cause of simple economic and sociological factors. For example, the social group that produces most candidates for the ministry is finding it more and more difficult to pay the increasing costs of the private denominational college. But there are other reasons.

I had an opportunity to speak at some length with two students who had transferred from two state universities to two denominational colleges. George said, "Here, at the denominational school, you feel sheltered in your religion. Christianity is presupposed. You aren't challenged to think much about your faith. At the state university agnosticism or atheism is presupposed. To be a Christian there you have to face a challenge every day. Those with weak faith fall by the wayside, but the rest put down deep roots and grow strong. Out of the thousands of students at the university, my denominational group had only twenty-five active members. But of those, ten decided to go into church vocations."

Dick, the other transfer student, had a further theory. "Here at the denominational school the preministerial student has a sort of status. There are a lot of them. They have their own club, they go around with each other. They are expected to set a tone of piety for the rest of us. As a result we look upon the theological student as a 'kook.' None of us wants to be like him.

"In the state university, the preministerial student cannot be set apart. He has to mix with the gang, and we keep him human. At the same time, we admire his faith and commitment and sometimes we are persuaded to do likewise."

This statement reminded me of the seminary student who went through his denominational college without breathing to anyone that he was going to be a minister because he did not wish to be identified with the preministerial stereotype on the campus.

Most state universities have more students of any single denomination than are enrolled in that denomination's largest college. But only slowly are most denominations awakening to the opportunity of the tax-supported campus. Without doubt an increasing percentage of our students will be in state schools. Some real progress has been made in several state universities, and some of the most exciting Christian groups are to be found there. But the laborers are still too few.

THIS is the age of Christian unity movements. What does the student think of this development and its future? In one sense the student is the embodiment of ecumenicity. He resents exclusive claims to truth by any group. Those students who worship while in college frequently attend a church of another denomination than their own. The college student delights in the opportunity to discuss religious faith with those who hold differing points of view. He shifts casually from one Protestant denomination to another.

A charming co-ed expressed herself, "I would not mind joining my husband's church, so long as it is Protestant; they all believe the same anyhow." But that is about as far as the student wants to see ecumenicity go. If he joins a religious group, he usually prefers to join a denominational group rather than

joining an interdenominational group.

I asked one Methodist student what he thought about the Blake proposal for church unity among Episcopalians, Methodists, Presbyterians, and others. He had never heard of it, so I explained it briefly to him. He thought a moment and said, "That would be a great idea, but of course it won't work." It was also obvious that he could not have cared less.

Kathy took a much dimmer view of the idea of uniting the denominations. "I would not like to see them all in one church. That way you would lose the values of the separate denominations. We have too much conformity in American life today without getting the churches all together."

The student also seems to have a natural fear of bigness in the Church. He sees it as a threat to freedom. So Sue could say, "I get excited when I hear about uniting the denominations. But then I stop and think. If they get united we would just have to have a new Reformation for the sake of freedom. So long as we respect each other as fellow Christians, I don't think we need to unite denominations."

A Roman Catholic student presented an interesting view. "I think

that the reunion of the churches would be wonderful. But I do not want to see my religion give up any of its beliefs, and I would hate to ask the other religions to give in. So I guess that we'll never get unity."

An Episcopalian expressed it somewhat similarly. "I know that we should believe that the Church is one. But the only way I could accept unity would be for the rest of the Christians to accept my position. I don't think that they are likely to do that."

IS THE student attracted to new forms of expressing religious faith? The answer has to be that trends are not clear. Some students are enthusiastic over new art forms and others are repelled. One student held forth on the absolute need for the Church to use new forms of architecture. She commented vividly, "I go past those gothic monstrosities and I ask, 'How can anyone worship in those darn things?'"

But her companion immediately jumped in to argue, "These modern-design churches don't give you any feeling of religion. I went into one once and I felt just like I was in a supermarket."

A third student suggested that today's art is a business art; its motivation is commerce, not religion. "Therefore, we have a dilemma. If we build modern churches, they have no spiritual significance. If we copy the architecture of other centuries, we can have churches with spiritual meaning, but our age cannot understand it because we don't think like that any more."

I was surprised to find little support for "jazz liturgies." Liz said, "Jazz makes me think of New Or-

leans, not of worship." On the other hand, the student does like experimentation and takes enthusiastically to folk-song liturgies.

One means of expressing religion that seems to be universally popular among students is drama. One college chaplain finds that, by acting as the director of the college's drama program, he makes more contacts with students than he does in his more orthodox role of chaplain. Students who had acted in his plays were enthusiastic about the opportunity to open up spiritual dimensions through drama.

It is evident, as one talks to campus religious leaders, that they are searching for new ways of breaking into the college situation. The old-style religious "foundation" is under criticism. It normally has a social program with occasional worship services and a considerable number of classes on religious themes.

Today many campus leaders would agree with the one who said, "Such programs are not worth the money. They leave the Church removed from the world of the student. Even when they give classes they are like monastic exercises. We need to get our church work into the life of the student, not provide a haven into which he can withdraw."

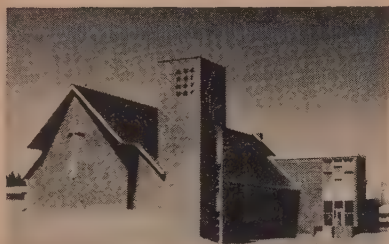
How the Church is to be taken into the life of the student is being debated. The worker quoted above believes that all foundation buildings should be closed and the workers should become itinerant visitors in the dormitories, meeting the student where he lives, and finding the problems that are already in the student's mind.

On the other hand, another campus chaplain argues that you alienate

Dr. William E. Hordern, Canadian-born professor of systematic theology at Garrett Theological Seminary, Evanston, Illinois, is an ordained minister of the United Church of Canada. Adding to the knowledge of young people he gained as a minister, a teacher, college professor, and lecturer, Dr. Hordern visited ten campuses and interviewed students from six others to gather information for this article, the last of three.

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Veterans of a New Age

the student if you go about knocking on his doors and violating his privacy. The church worker, he believes, should go only where he is invited, but he must make himself available to visit when and where he is invited.

I asked several students why they did not take part in Christian student groups. In many cases the answer was to the effect that, "They just have a social program, and I don't have time for that kind of thing in college." On the other hand, worship centers often become vital in the lives of the students.

Talking to the college student today, one is usually charmed, and often fascinated, sometimes discouraged and dismayed. There are times when it seems that youth is "going to pot," that egocentric interest and skepticism are the chief marks of the student. I came from the campuses, however, with the over-all impression that the present college generation is a promising one. Perhaps we need not be unduly afraid of turning the world over to them.

I talked to one college president who outlined at great length his trials and troubles created by student irresponsibility and refusal to accept normal standards of decency. Then he stopped and thought a while.

"You know, we had a new day in the colleges after the war when the veterans came to the campus. They brought new seriousness and purpose. Sometimes I think we are entering a new college era with the veterans of the cold war. I think I see a new kind of student. The prestige of the social butterfly is going down. Scholarship is becoming respectable. These veterans of the cold war do not know where they are going. They don't pretend to have the answers. But they are determined about one thing: they are going to make their lives count for something. They are still not sure how they are going to achieve this, but they are sure that they will."

USING GOD'S MONEY

The church is always having money problems. But many of these problems can be helped if we have the courage and vision to face them honestly.

IT'S money time again in the Episcopal Church. In the next three months, missions, parishes, dioceses, and the church as a whole will be spending thousands of hours in the raising, collecting, and allocating of millions of dollars for church programs in 1964. The money for God's work in 1964 will come largely from you and me as communicant members of the church. It is our clear-cut responsibility. It is our great opportunity to share with God a portion of that which He has given us.

How are we, the more than two million communicants of the Episcopal Church, doing in the money department? On the surface, we seem to be doing reasonably well. We, our parents, and our ancestors have helped make the Episcopal Church in the United States a billion-dollar-plus enterprise with huge endowments and a multimillion-dollar annual income.

The total estimated value of all our buildings, land, and other property in 1962 was around \$1.5 billion. Our total endowments run somewhere between \$150 and \$250 million. And total receipts reported by parishes and missions have been over the \$200 million mark for the past two years.

These figures are real, but the impression they give is misleading, to say the least. Anyone who has ever worked on a parish or mission program, served on a vestry or Every Member Canvass committee, or attended a diocesan convention or General Convention, knows that the church always has money troubles.

The facts of our financial woes are

numerous and disturbing. For example, we pay our highly educated ordained leadership, in most cases, far less than bricklayers, plumbers, and truck drivers. In financial terms, we are barely even conscious of our seminaries and church-related schools and colleges. We have the smallest overseas mission force of any major church body in the world (see page 25), and one of the poorest giving records to overseas work—some \$2 per communicant *per year*. Our Overseas Department today has bonafide capital needs of more than \$6 million. And our sister churches of the Anglican Communion in Africa and Asia have immediate and urgent needs totaling at least \$15 million.

When we get into mission, parish, district, diocesan, and national-program planning, the first action we take is to decide where we can cut our askings. Despite the fact that we may be the wealthiest group of Christians in the world, we are preconditioned to the failure of our best-laid programs year after year after year on *all levels* of the church's work.

What can be done about this seemingly paradoxical, perennially hopeless situation? Some observations may be of help.

1. If we of the church really believed in the idea of stewardship, the church would never again have to be concerned with lack of money. If we really believed that all that we have belongs to God, and that we should return a reasonable share to Him

through the church, the results would be miraculous. We of the church would be spending most of our time planning how to use God's money, not how to obtain it.

For example, the U.S. Department of Commerce reported recently that the average wage in American industry is now more than \$5,000 a year. If this "average" industrial worker tithed his income, he would be giving more than \$500 a year to the church. Even on half a Biblical tithe, or proportionate giving based on 5 per cent of income, the worker would still be giving some \$250 a year to the church, or around \$5 a week. How many Episcopalians, regardless of employment or income, give between \$250 and \$500 a year to the church? The best estimate is not more than one out of ten.

2. If we are not yet ready to accept stewardship as God's way for us in the management of the talents He has given us, then we must look for less simple, and practical, guides.

3. The mission of the church is vital everywhere—on local, regional, national, and world levels. No human being can say that a dollar spent in the home parish is more important than a dollar spent overseas, or in the diocese. The important consideration is *balance*. Are we sharing in enough of the Lord's work *outside* our own community in comparison to that which we undertake inside our own parish?

4. We must get away from giving to a budget. Most of us automatically equate program and budget in

BY HENRY L. MCCORKLE

USING GOD'S MONEY

any consideration of the church's work. The budget is the program, we figure. At Every Member Cavanaugh time, we find out that the parish budget for 1964 is \$32,000, for example. Of this, \$30,000 is supposed to come from pledges. Since there are almost 200 families in the parish, we are apt to say, "That makes my share about \$150. And that comes to about \$3 a week. So I'll make my pledge for \$3 a week." In most cases, none of us has a clear idea of the program which this money will support in our own community, much less in the diocese, the nation, or overseas. If we did, we might discover that \$3 a week is a mighty miserable share in advancing the cause of Christ in 1964.

5. The key to the immediate financial problems of the church is not the share fixed by formula to be imposed on the diocese and parish, nor the traditional share fixed by a budget upon the parish giver. *The key is the family—the basic unit which makes up the Episcopal Church—whether it be Martha and Fred and their three children, or Mother and Dad, or Aunt Sara who lives in the little apartment on Maple Street. Each of these three units is a family. Each is asked to give a portion of God's gifts regularly to the work of the church.*

If each of the some one million families like these in the Episcopal Church can be reached with the message and meaning of stewardship, the church's perennial financial problem will cease to be.

If each of these million or so families can be reached with the vision of what the church could do and, in some cases, is doing in the world, or, in other words, see the church's program in blueprint and action, short-range financial problems will cease to be.

And if a beginning could be made with each of these families not yet aware of the concepts of stewardship and program, many of the church's current concerns would be met with dramatic suddenness.

Let us go back to the average U.S.

industrial worker making approximately \$5,000 a year. Since he probably receives most of his income from wages, it would be safe to assume that the total income for his own family is at least \$5,000. According to the U.S. Department of Commerce, median family income in the United States today is some \$5,800; average family income, \$7,140.

Suppose, for example, that a family with an income of \$5,000 a year decided to give half a Biblical tithe, or 5 per cent, to the work of the church each year—a not unreasonable decision. The exact figure would be \$250, or, expressed in terms of a pledge to the family's home parish, \$5 a week for fifty weeks, with two weeks away from the home parish.

ACCORDING to the church's General Division of Research and Field Study, there are at least one million Episcopal families in the United States today, including the three basic kinds of units headed by Martha and Fred, Mother and Dad, and Aunt Sara. There are no specific figures on the average or median incomes of Episcopal family units, but it is safe to assume that both average and median incomes total at least \$5,000 a year.

Suppose, for example, that each of these million families now in the Episcopal Church would be willing to give at least a \$5 bill a week to their home parish. Obviously, Aunt Sara, who may be getting along on Social Security and a small pension might not be able to give \$5 a week, and will continue to give less. The key family is the one which has never yet considered that this \$5-a-week gift might be the place to start giving financially to the church.

Since the church's General Convention of 1961, there has been considerable discussion of what is known as "50-50 giving." There will be considerable discussion of 50-50 giving in dioceses and parishes this fall and in the months and years to come. The basic idea behind this plan is balance. Are we sharing in enough of the Lord's work outside

our own communities in comparison to that which we do within the home parish?

In 50-50 giving, the home parish would use one half of the gifts it receives for its own local program, and one half for the church's work in nation and world through the General Church Program voted by the General Convention.

Thus, eventually, each dollar given to the program of the Episcopal Church would be shared as follows: 50 cents to the home parish; 25 cents to the diocese; 25 cents to the General Church Program voted by General Convention.

A few parishes and dioceses are already engaged in 50-50 giving. Others are working toward full participation. Let us look at what would happen if \$5-a-week giving by families were combined with 50-50 giving.

What would happen if each of the million families in the Episcopal Church decided it would use the \$5-a-week figure as a starting minimum for 1964? And if each parish would move towards 50-50 giving by using \$3 of each weekly \$5 for the parish program, and the remaining \$2 for the work of the church *outside* its own community?

The \$2 for work outside the parish would be shared 50-50 by diocese and General Church Program, \$1 going to the diocese, and \$1 to the church's work in nation and world. And then in turn, 50-50 giving would be applied to the General Church Program, with half going for domestic concerns, and half for our work overseas.

Based on regular gifts from living sources alone through parish pledges, the expectation for 1964 would be:

| | |
|--|----------------------|
| 1) for parish current and special programs | \$150,000,000 |
| 2) for diocesan programs | \$ 50,000,000 |
| 3) for General Church Program: | |
| U.S.A. | \$ 25,000,000 |
| Overseas | \$ 25,000,000 |
| Total | \$250,000,000 |

How does this total compare with funds the Episcopal Church is now

receiving? According to the most recent official figures, Episcopal parishes and missions within the United States received from all sources for all purposes the sum of \$201,118,584 last year. Of this total, only some \$155 million was given for parish, diocesan, and General Church programs; the balance was primarily for parish buildings and other capital additions.

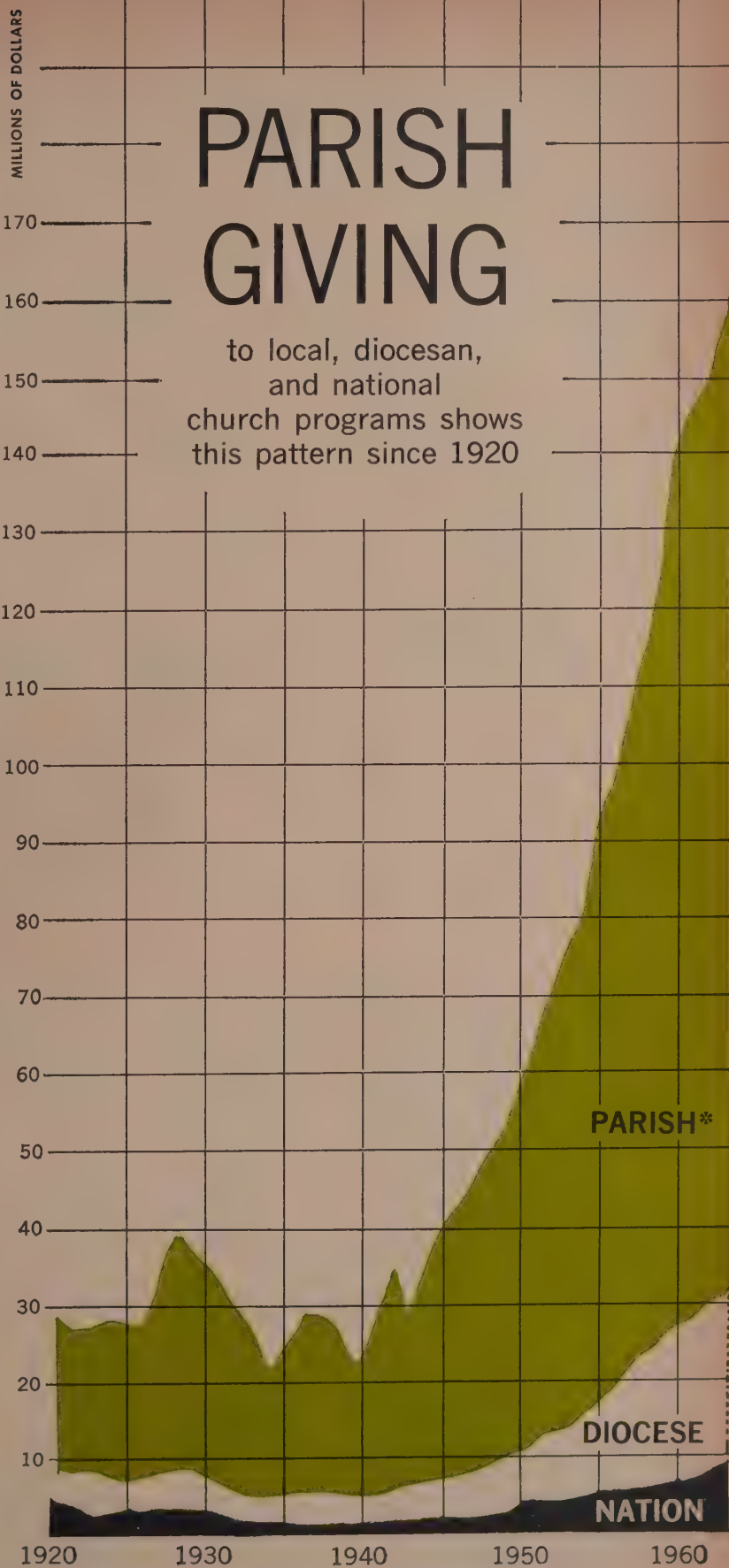
Of more than \$155 million spent by U.S. parishes last year, the largest portion, some \$124 million, went for current parish operating expenses and special programs. Over \$22 million was given to diocesan programs, and more than \$9 million went to the General Church Program for 1962.

With a \$5-a-week giving by families and a modified 50-50-giving plan, the greatest increases in 1964 program funds would come at diocesan and national levels. But at the same time funds available for parish programs would increase from \$124 million to \$150 million. Most parishes would be pleased to consider this kind of increase.

Funds for diocesan and general church work would increase dramatically; in the dioceses, from \$22 to \$50 million, and for the general program, from \$9 to \$50 million. This kind of increase has been anticipated through the 50-50 giving idea. Certainly the record of Episcopal family giving to parish, diocesan, and national programs over the past forty-two years, summarized graphically on page 43, indicates that this is long overdue.

The Episcopal family is the key to a breakthrough hitherto undreamed of in our church. And this breakthrough can begin this fall. *If we Episcopalians believe that we care enough about God to share His gifts to us with Him on the practical basis of at least \$5 per week per family, the programs we have talked and dreamed and prayed about for decades can become possible.*

We will have to pledge and plan as never before. But is this too much of a challenge to us? Are we afraid to risk this much for the kingdom of God, for the risen Christ who gives Himself for us? ◀



* These figures do not include capital funds for buildings.
Sources: Journals of General Convention; National Council.

Bishop Bayne To Succeed Bishop Bentley Next Year as Director of Overseas Work

AN IMPORTANT change in the national leadership of the Episcopal Church will take place on November 1, 1964. On that day—approximately a year from now—the Rt. Rev. Stephen F. Bayne, Jr., will succeed the Rt. Rev. John B. Bentley as director of the church's Overseas Department, that part of the National Council responsible for developing and carrying out the Episcopal Church's mission outside the continental United States.

Bishop Bayne's appointment was announced by Presiding Bishop Arthur Lichtenberger during the October meeting of the church's National Council in Cincinnati, Ohio. Until he assumes his new duties, Bishop Bayne will continue his unique assignment as Executive Officer of the Anglican Communion and Bishop-in-Charge of the Convocation of American Churches in Europe (see August issue).

As Anglican executive officer for the past four years, Bishop Bayne has functioned as the chief liaison between the eighteen self-governing churches of the

world-wide Anglican Communion. His specific responsibility has been to help establish permanent lines of communication and help guide mission strategy within the 42,000,000-member communion. To fulfill his assignment, Bishop Bayne has traveled some 700,000 miles since 1960.

One major result of this new period of co-operation and communication was the declaration of the Anglican primates and metropolitans this August on "Mutual Responsibility and Interdependence in the Body of Christ." This unprecedented statement (see October issue for full text) represents a sweeping challenge to pool human and material resources on an international scale never before envisioned.

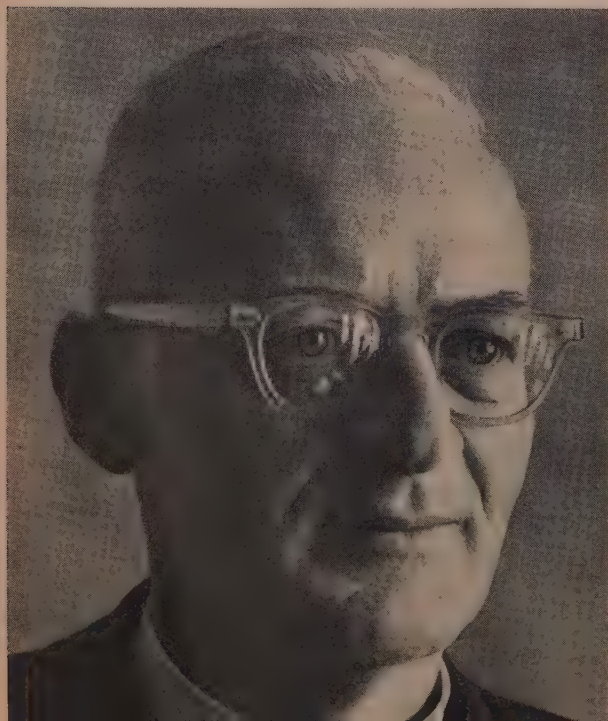
"When I return to my own church and country next year, my principal duty will be to try to work out the implications of 'Mutual Responsibility' in the overseas relationships and mission of the Episcopal Church," Bishop Bayne said, in commenting on his forthcoming change in jobs.

"The supreme and radical proposal called 'Mutual Responsibility' . . . is a summary of all I have come to believe in and hope for in the Anglican Communion," Bishop Bayne added. He stressed that the implementation of this extraordinary venture depends on its being "heard and obeyed by each Anglican church, in terms of its own needs and situation."

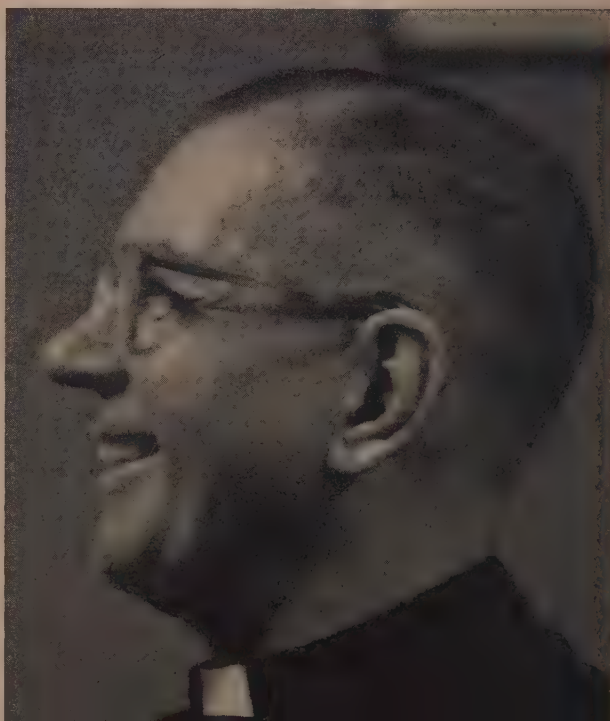
Bishop Bayne was named to the inter-Anglican post in 1959 by the then Archbishop of Canterbury, the Most Rev. Geoffrey Fisher. In the twelve years prior to his acceptance of the London-based position, Bishop Bayne served as Bishop of Olympia, that portion of Washington state west of the summit of the Cascade Mountains.

Born fifty-five years ago in New York City, he was graduated from Amherst College in 1929. After a year's stint as a staff member of the *Wall Street Journal*, he entered General Theological Seminary in New York. Ordained to the priesthood in 1933, he earned a Master of Sacred Theology

Bishop Bayne



Bishop Bentley



degree in 1934. From that year until 1939, he was rector of Trinity Church, St. Louis, Missouri. His next assignment was in Northampton, Massachusetts, where he served as rector of St. John's Parish and chaplain of Smith College. From 1942 until his consecration as Bishop of Olympia in 1947 he was chaplain and chairman of the department of religion at Columbia University.

Bishop Bayne, who was chairman of the Committee on the Family at the 1958 Lambeth Conference, is a member of the church's National Council and General Convention's Joint Commission on Ecumenical Relations.

In assuming the directorship of the Overseas Department, Bishop Bayne will succeed another outstanding church leader, the Rt. Rev. John B. Bentley. Bishop Bentley will observe his sixty-eighth birthday—the normal retirement age for National Council officers—on February 9, 1964. He will remain in his present post, at the request of the Presiding Bishop, through the church's next General Convention, which will be held October 11-23, 1964.

During his fifteen years as director of the Overseas Department, Bishop Bentley has directed programs in twenty-five nations, with a combined annual budget of \$4,000,000. Under his leadership, new missionary districts have been established in Central and Southwestern Brazil, Central America, and Taiwan.

A major milestone in his career has been the founding of the Episcopal Theological Seminary of the Caribbean in Puerto Rico. Another of Bishop Bentley's significant achievements has been the increase in Episcopal cooperation with other Anglican churches.

Born in Hampton, Virginia, in 1896, he earned Phi Beta Kappa honors at the College of William and Mary, and later attended Virginia Theological Seminary. Ordained a deacon in 1922, he served the following four years as a missionary in Alaska. He returned to the Southeast for five years, serving on the faculty of the Charlotte Hall School in Maryland and as an assistant at Bruton Parish, Williamsburg, Virginia.

Bishop Bentley was ordained to the priesthood in 1929, and a year later returned to Alaska, where he remained for twenty-one years. In 1931, when he was thirty-five years old, he was elected Suffragan Bishop of Alaska. In 1943, he became Bishop of Alaska, a position he held until his appointment to the National Council in 1948. ◀



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HELP FOR HAITI

When Hurricane Flora ripped through the Caribbean last October 3, it unleashed its full violence on Haiti, a poverty-stricken nation ill-able to endure such a catastrophe. More than 2,500 people were known victims of the disaster, called the worst in the island's history, and more than 100,000 were left homeless. To compound the tragedy, the area hit hardest was in the most destitute region of Haiti—the 150-mile-long southern peninsula. • Church World Service representatives in the area were able to provide temporary emergency help by drawing on a small store of food supplies already on hand. At the time the hurricane struck, a regular shipment of 1,205,643 pounds of food—bulgar wheat, corn meal, flour, milk, and CROP-provided chopped meat and corn syrup—was already en route to Haiti. In responding to the new needs for first-aid supplies and food, which the deadly storm created, Church World Service diverted to the area an additional 250,000 pounds of food, one million water-purification tablets, typhoid vaccine for 100,000 people, 1,000 blankets, twenty cartons of penicillin tablets, and 1,297 cases of survival biscuits. • As far as known, church aid to Cuba, where Flora claimed 1,000 lives, may be possible through the World Council of Churches. The Castro government has so far refused offers of direct aid from American churches.

MILESTONE IN MEXICO?

When a Christian—be he scientist, student, or salesman—is thrown into frequent contact with people of other religions, how can he bear effective witness to his Hindu, Moslem, or Jewish associates? What answers can a Christian make to his "secularized" acquaintances who stand outside religion? These are among the topics to be explored at a forthcoming conference—the meeting of the World Council of Churches' Commission on World Mission and Evangelism—which may emerge as one of the milestones in modern Church history. To be held December 8–20 in Mexico City, Mexico, the international meeting will draw delegates, observers, and advisers now serving in some of the world's most challenging areas. • The theme of the mission and evangelism meeting will be "God's Mission and Our Task." In developing it, delegates will consider the nature of Christian witness, both in specific areas of daily life and in the broad aspects of international, interdenominational mission efforts that are increasing in scope and number. Other discussion points will include the preparation of professional missionaries and the development of missionary talent, now untapped, which exists among the growing numbers of Christian laymen who work outside their own countries. Another question that must be answered in Mexico City has to do with a proposal, made at a recent conference in Bielefeld, Germany, to create a major international fund for Christian literature.

MALAYSIA: METTLE AND CHAOS

"I cannot imagine greater complications than those which face the Bishop of Singapore and Malaya," says the Rev. Canon Howard Johnson in his book, *Global Odyssey* (see also the January, 1963, issue of THE EPISCOPALIAN). This statement seems to apply to the tangled complex of ideas, conflicts, and differences that comprise the character of the newly formed Federation of Malaysia itself. The federation—a union of Malaya, Singapore, Sarawak, and North Borneo into

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a single member of the British Commonwealth—was born September 16. Its emergence was “celebrated” with violence and rioting in neighboring Indonesia, where mobs stormed the Malaysian and British embassies. ● The people of Malaysia represent a curious mixture of sophistication and primitiveness; they vary, for example, from the Sea Dyaks, a North Borneo people who still possess mementos of their past history as head-hunters, to the highly intellectual Chinese community. The Christian population within the four members of the new federation is small and varied: the twenty-seven denominations—Anglican, Protestant, and Orthodox—represent only about 48,000 of Malaysia’s ten million people. In some areas of the new country, Christian evangelists are severely restricted by laws which make it a criminal offense to proselytize; in addition, the state religion is Islam. ● Despite many problems, however, Malaysia offers many promises for eventual stability. A rich land, it can feed its own mushrooming population. Anti-Communist, it stands as a spunky rebuke to its less affluent, Red-dominated neighbors. Its Christian community, though small, has accomplished much and can anticipate growing opportunities.

NEW DEAN FOR CARIBBEAN SEMINARY

The Rev. Richard L. Rising, rector of St. John’s Episcopal Church, Williamstown, Massachusetts, was recently elected dean of the Episcopal Theological Seminary of the Caribbean in San Juan, Puerto Rico. His appointment to the seminary’s top post was announced by the Rt. Rev. John B. Bentley, chairman of the seminary’s board of trustees, and



director of the Overseas Department of the church’s National Council. Dean-elect Rising, 43, is an alumnus of Williams College, Harvard University, and the Episcopal Theological School, Cambridge, Massachusetts. He was ordained to the ministry in 1952, and served the following three years as assistant rector of Christ Church, Cincinnati, Ohio. ● Although Dr. Rising will be a newcomer to the Caribbean, he has had wide experience in overseas service. Before coming to the Massachusetts parish three years ago, he spent five years as a missionary in the Philippines. He spent three years as priest-in-charge of All Saints’ Mission, Bontoc, and subsequently served as acting rector of the Church of the Holy Trinity in

Manila, and as dean of the Cathedral of St. Mary and St. John, Manila. ● In his new assignment as head of the Seminary of the Caribbean, Dr. Rising will guide one of the Episcopal Church’s major new undertakings. Opened in 1961, with an initial enrollment of fifteen students from Central America, Haiti, the Dominican Republic, Puerto Rico, Panama, and the Virgin Islands, the seminary has since doubled its enrollment. Expectations are that the student body will soon number close to one hundred.

MURDER IN BIRMINGHAM: ANSWERS THROUGH ACTION

The deaths of four Negro children, killed in the bombing of a Baptist church as they attended Sunday school, have made Birmingham, Alabama, a center of national concern once again. Church leaders of all faiths have expressed shock and sympathy over this result of extreme race hatred in the Southern city. Adding action to pronouncements, the Commission on Religion and Race of the National Council of Churches

Continued on page 50

Holiday Book Suggestions From Eerdmans

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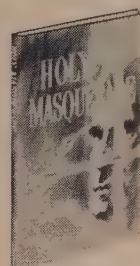
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VATICAN COUNCIL II:

Pope Paul Takes Charge

—ROME, ITALY

The new session of the Roman Catholic Ecumenical Council, which convened in St. Peter's basilica on September 29, is moving much more swiftly and purposefully than did the first session, which met last fall under the gentle and fatherly guidance of Pope John XXIII.

The improved efficiency and sense of direction at this fall's session is undoubtedly due, in part, to the fact that the Council Fathers now have the "feel" of conciliar machinery. They are no longer bewildered and uncertain about procedures and their own prerogatives, as they were when they first assembled in 1962. Their new spirit of assurance is particularly evident among the American bishops, who are taking a considerably more active part.

To no small degree, however, the different atmosphere at the Council has been deliberately created by Pope Paul VI. As Cardinal Montini, he suffered through the delays, filibusters, and confusions of the first session, and he has taken vigorous steps to guarantee that things run more smoothly for his brother bishops at this session.

Paul VI set the tone of the new session a full week before it began by administering a brisk public spanking to the Roman Curia. Having served for thirty years as a Curia professional, he was able to speak to its members in the knowledgeable voice of an old boy who has returned to school as headmaster. In a word, he told the Curia that he would brook no subtle sabotaging of his wishes, no sidetracking of Papal initiatives, at this Council session.

It has been many centuries since a Pope has laid down the law to the Curia in such blunt terms. And the effect has been quite dramatic. Curia cardinals, who tried to dominate the proceedings of the first session, have been almost timid in their utterances at this one, and have carefully refrained from taking issue with the policies laid down by the Pope in his



eloquent, hour-long opening address.

In that address, the Pope said that the "principal concern" of this session will be a schema entitled *De Ecclesia*, "concerning the church." He voiced hope that in this document, the Council Fathers will "build a bridge to the contemporary world" by emphasizing the universal pastoral concern of the church, and will also remove some formidable obstacles to Christian unity by clarifying and redefining key Roman doctrines about the nature of the Church, the relationship of the Pope to other bishops in the government of the church, and the ecclesiological status of non-Christian bodies.

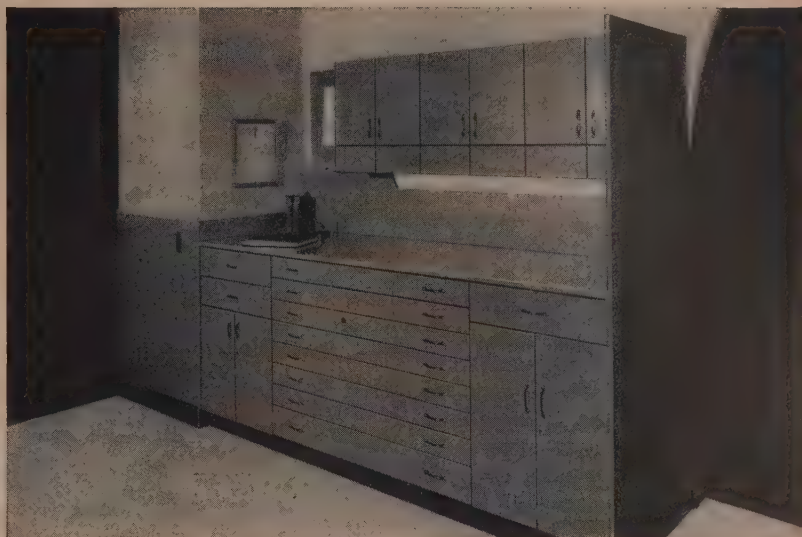
Debate on *De Ecclesia* began on September 30 and seems likely to take up a large portion of the Council's working sessions until it recesses on December 4. The Vatican has already announced that there will be another session of the Council next year, and many bishops are speculating that the sessions will continue annually until 1965 or even later.

Non-Roman observers at the Council say that the draft of *De Ecclesia* under debate is considerably more liberal in tone than an earlier version which the Fathers considered and found unacceptable at the first session. But some observers have communicated to the Secretariat for Christian Unity their disappointment that the new draft does not go even further than it does in acknowledging that the grace of God may be seen at work not only in individuals outside the Roman fold, but also in other Christian communities. This would be a long step toward the concession, all-important for ecumenical relations, that other Christian communions are true parts of the Church Universal.

Particularly intense has been debate on the relationship of the Pope to other bishops. Despite Pope Paul's declaration in his opening address that he would welcome more help and support from his "brother bishops" in the government of the church, conservative Fathers are fighting to the last ditch to maintain a stiff definition of Papal supremacy. The liberals are equally determined to come up with a definition that permits a greater decentralization of authority, and opens the way for future development of doctrine along the lines of vesting infallible teaching authority in the whole "college" of bishops, acting with the Pope as head, rather than in the Pope alone.

—LOUIS CASSELS

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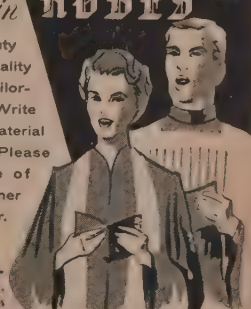
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immediately established a fund "to help ease the expenses of the families of the dead and injured and to rebuild the church." ● The commission has also been promoting local, individual efforts to support new civil rights legislation. Programs encouraging the writing of letters to congressmen have met with wide response, sometimes through dramatic means. A group of civil rights supporters in Springfield, Missouri, the commission reports, conducted an "Operation Fountain Pen." After marching to the state capital, the group sat on the capitol steps and wrote to their congressmen in Washington. ● In another effort to counter the Birmingham bombing, a number of eminent Americans have established an "America's Conscience Fund." Among its members are publisher Ralph McGill; Senator John S. Cooper of Kentucky; and former President Harry S. Truman.

A "CLASSROOM WINDOW" ON THE U.N.

Church and diplomatic leaders gathered at 777 United Nations Plaza recently to dedicate "a unique venture in inter-church co-operation"—the twelve-story Church Center for the United Nations. Dignitaries who took part in the ceremonies include U.N. Secretary-General U Thant; Methodist Bishop F. Gerald Ensley; U.S. Ambassador Adlai E. Stevenson; National Council of Churches President J. Irwin Miller; and a number of other government and religious leaders—including members of the Greek Orthodox, Roman Catholic, and Jewish faiths.



● Built by the Methodist Church at a cost of \$3,000,000, the center will be administered by the National Council of Churches. The center will serve as a "classroom window" on the United Nations, and will house and co-ordinate the work of U.N.-related church agencies, offer missionary orientation courses, and serve as a hospitality center and headquarters for visiting churchmen from overseas. ● One of the most commanding features of the center, which was designed by New York architect William Lescaze, is its soaring bronze and glass tower, which houses a chapel and a number of offices and conference rooms, and provides a panoramic view of the entire United Nations complex.

THE LAITY: ANGLICANS AND AMERICANS

"It is not a comfortable time to be an Anglican, a Christian, or to be alive, for that matter," the Rt. Rev. Stephen Bayne, executive officer of the Anglican Communion, told laymen attending a special post-Anglican Congress consultation. The session, called by Bishop Bayne, brought together some seventy-five key men and women from the United States, Canada, England, Australia, and South Africa to discuss the layman's role in evangelism and stewardship. One of the chief results of this Toronto meeting was the passing of a resolution requesting Bishop Bayne to arrange an international meeting of lay representatives from each of the eighteen member churches of the Anglican Communion. This may be the first step toward the formation of an international association for Anglican lay persons. ● The United Church Men, a department within

More Than Surplus

Churchmen have long recognized "S.O.S." as initialess for "Share Our Surplus," the major Church World Service program for sending food to millions of destitute people throughout the world. S.O.S. now stands for "Share Our Substance"—and the change in wording represents a new awareness of what the ministry of compassion is all about. Canon Almon R. Pepper, chairman of the executive committee of Church World Service and director of the Department of Christian Social Relations of the Episcopal National Council, explains this new emphasis as follows: "The change reflects a desire to better express the spirit of sharing between the American Christian community and our friends abroad." ● The coming Thanksgiving season will mark the opening of the 1964 Share Our Substance appeal for \$950,000. The fund will be used to help more than ten million people, in nations all over the globe, maintain the precious balance between continual hunger and absolute starvation. During Thanksgiving observances, thousands of churches and church-sponsored organizations throughout the United States will hold special services issuing to American Christians the privilege of Sharing Our Substances.

the National Council of Churches, will also give serious consideration to the layman's ministry during their forthcoming assembly. The laymen will meet in Philadelphia, Pennsylvania, from November 30 to December 3, before and during the first three days of the National Council of Churches' General Assembly (see page 52). The opening session on Saturday, November 30, will bring an estimated 600 laymen together to hear Episcopalian LeRoy Collins, president of the National Association of Broadcasters and former governor of Florida. A Sunday afternoon session, at which Methodist Bishop Gerald H. Kennedy will speak, will be open to the public.

BELLS IN WASHINGTON

The fifty-three carillon bells of the Washington Cathedral joined in mighty chorus recently in a dedicatory concert that drew hundreds of music lovers to the cathedral grounds. Mr. Ronald Barnes, the cathedral carillonneur, proved his mastery of this intricate form of musicianship with a program ranging from traditional to contemporary selections. Carillon concerts can now be heard each Saturday at 5 P.M. ● The bells were given to the Episcopal cathedral via a \$150,000 bequest from the late Miss Bessie J. Kibbey, in memory of her grandparents. Cast in England by a world-renowned foundry, the bells range in size from a giant "Bourdon," which weighs twelve tons and measures more than eight feet in diameter, to a small fifteen-pounder with a seven-inch diameter. ● Another new addition to the cathedral tower is a ten-bell ring, installed at the same time as the carillon bells. The ten-bell ring is still to be heard; bell ringers must first be trained. With the installation of the two sets of bells, the Washington Cathedral became the only one in the world to be so endowed.

AFRICA: FINDING WHY AND HOW

Fourteen years ago a twenty-eight-year-old Episcopal priest, the Rev. Richard Young, began a medical chaplaincy program in his own home, with a budget of \$60 a month. Under Father Young's guidance, the project—called the Bishop Anderson Foundation—has expanded its ministry into every aspect of Chicago's famed medical-center district, and has been called "one of the outstanding medical chaplaincy programs developed by the Episcopal Church in this century." Now the Chicago priest has taken on another challenging assignment: a year-long survey

Continued on page 54

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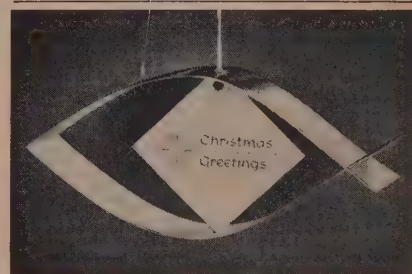
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


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Servants in Philadelphia

SEVERAL thousand church leaders—bearded Orthodox priests, bonneted women Salvation Army officers, and hundreds of clergymen and laymen representing thirty-one American churches with some forty million members—will “invade” Philadelphia, Pennsylvania, next month. Their mission will be to participate in the Sixth Assembly of the National Council of the Churches of Christ in the U.S.A., to be held the week of December 1-7.

At a time when major religious conferences are being held with almost dizzying frequency, it is not easy for the typical lay church member to keep up with even the most important ones. More to the point, it is harder still for the person in the pew to know how he fits in, or why he is involved in such gatherings. Nevertheless, the Philadelphia Assembly is deserving of his attention, time, and study—and yours.

The National Council of Churches includes among its member bodies most major Protestant and Eastern Orthodox denominations in the United States. Each of the member churches is, of course, autonomous. Working cooperatively through this interchurch council, the member churches pool their efforts for programs ranging from overseas aid to religious telecasts. Within the member denominations lies a great variety of opinion and approach, but they share one central, binding conviction: belief in Jesus Christ as Lord and Saviour. This common purpose is what the ecumenical movement is all about.

The forthcoming Assembly—the first to be held since 1960 in San Francisco—will be based on the theme, “Servants of the Eternal Christ.” Discussion groups will center their attention on four topics that call, with increasing urgency, for Christian answers: race; peace with freedom and justice; technology and livelihood; and faith and order.

Where Does the Episcopal Church Come In?

The Episcopal Church has been an

active participant in the National Council of Churches since the interchurch agency was formed in 1950; the first president of the Council was the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop.

The upcoming Assembly in Philadelphia will number some 750 official delegates and an estimated 5,000 or more observers and guests. General visitors are welcome to attend the general and plenary sessions of the Assembly, so far as seating facilities will allow. Accredited visitors, named by their own local congregations or other denominational or interdenominational agencies, are not permitted voice or vote at the general sessions, but—if properly registered—will be accorded voice and vote in the various sectional discussions, and will be able to attend all the sessions. Thirty-six official Episcopal representatives—nine bishops, nine priests, and eighteen laymen—will attend. In addition, the Episcopal contingent will include five churchmen who will attend as representatives of the National Council of Churches.

How Are Episcopal Delegates Chosen?

Selecting three dozen delegates from among hundreds of qualified and worthy candidates is, of course, a demanding and complex assignment. In the case of the Philadelphia Assembly—as well as in parallel gatherings of the World Council of Churches—the Presiding Bishop is responsible for appointing Episcopal representatives, with the approval of the National Council of the Episcopal Church.

In making his appointments, the Presiding Bishop calls on the Joint Commission on Ecumenical Relations to suggest a list of names of possible delegates. For this Assembly, the joint commission appointed a subcommittee which sought help and suggestions from many sources. The Presiding Bishop and the House of Bishops suggested members of their order who might be named. Mr. Clifford More-

house, president of General Convention's House of Deputies, brought names of clerical and lay deputies who had indicated an interest in ecumenical questions. The directors of the General Division of Laymen's and Women's Work supplied names of lay men and women who merited consideration as delegates. Various people already active in National Council of Churches boards and committees made suggestions, as did some diocesan chairmen of ecumenical relations.

From the several hundred names thus secured, the subcommittee, and later the joint commission, aimed for a group as representative as possible. Geography was one salient factor: it was desirable to have a fair representation from each of the eight provinces of the Episcopal Church in the U.S.A. The experience and viewpoints of the delegates were also taken into account; the goal was to select a reasonable balance of bishops, priests, women, youth, men, and experts in a number of fields. The final list, with some suggested alternates, was then presented to Bishop Lichtenberger for his consideration.

How Will the Assembly Work?

The Assembly will open with a large public session in Philadelphia's Convention Hall on Sunday, December 1.

Mr. J. Irwin Miller, the devoted and dynamic businessman who is president of the National Council of Churches, will speak at the initial convocation. Two other public meetings, on Tuesday and Thursday evenings, are scheduled. President Kennedy has accepted an invitation to address the Tuesday evening session, and Dr. John Karefa Smart, U.N. representative from Sierra Leone, will address the Thursday evening audience.

Many of the daytime hours will be occupied with the duties that are familiar to anyone who has ever attended a diocesan, or General Convention of the Episcopal Church: the inevitable and vital business sessions. At the Philadelphia gathering, delegates will be

charged with electing new officers, making needed amendments to the constitution, adopting a budget—and the crucial task of outlining major programs for the coming three years.

On Tuesday, Wednesday, and Thursday afternoons and on Friday morning, the entire membership of the Assembly will be scattered throughout downtown Philadelphia in 120 "section meetings" for Bible study and forthright discussion on the four areas mentioned earlier, but worth repeating: (1) race; (2) peace with justice and freedom; (3) technology and livelihood; and (4) faith and order.

Although the tight scheduling of the Assembly sessions will leave little time for delegates to attend local receptions and gatherings within their own denominational groups, there will be some such opportunities. There will, for example, be at least three Episcopal gatherings: a brief convocation following the opening session in Convention Hall; a corporate Communion at the Church of the Holy Trinity, Rittenhouse Square, on Tuesday morning, December 3, followed by breakfast at the parish house; and dinner, sponsored by the Committee on Ecumenical Relations of the Diocese of Pennsylvania, at 6 P.M. on Thursday, December 5, in Convention Hall.

What Can You Do?

First, learn who will attend the Assembly from your own diocese or province. If you have any questions or opinions which you feel might deserve discussion at the Assembly, let your representative know. After the Assembly is over, arrange for the delegate to speak at your next regional meeting.

You can also help by studying about the Assembly. A preparatory study book based on the Assembly theme, "Servants of the Eternal Christ," is available from the National Council of Churches, 475 Riverside Drive, New York 27, N.Y., for 35 cents. During the Assembly, read your major newspapers for current reports. THE EPISCOPALIAN and other church publications—national and diocesan—will carry information on the Assembly, too.

If you live near Philadelphia, or will be in that area the first week in December, plan to attend the Assembly as a general visitor.

Above all, pray for God's guidance and blessing for the assembled church representatives, as they seek to find His Will and to do it.

—CYNTHIA WEDEL



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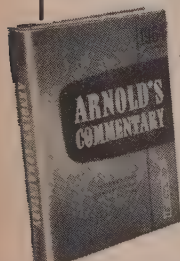
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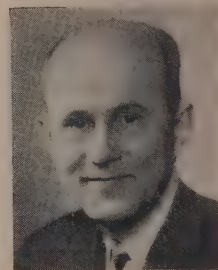
worldscene

continued from page 51

of hospital, public health, clinic, and school health and welfare programs in Nyasaland, Northern Rhodesia, Kenya, Uganda, and Tanganyika. Appointed by Presiding Bishop Arthur Lichtenberger, Father Young will report to the church's Strategic Advisory Committee. The survey project is being financed by a \$15,000 grant from an anonymous donor. The Rev. Joseph G. Moore, executive officer of the Strategic Advisory Committee, explained the study as "a recognition that it is impossible to bring enough Africans to the so-called developed countries to educate them in . . . medicine, dentistry, public health, and nursing in time to meet the current needs for the immediate future."

IN PERSON

► Presiding Bishop Arthur Lichtenberger has announced the appointment of Mr. W. Nelson Bump as executive vice-president of the Episcopal Church Foundation. Mr. Bump, who lives in New Canaan, Connecticut, is fifty-seven years old and a leader in church and civic affairs. A graduate of the Advanced Management Program at Harvard, he was associated with American Airlines for thirty-one years and, more recently, served as an aviation consultant and as head of a small manufacturing company. In his new post, Mr. Bump will be responsible for managing the foundation, an agency whose function is to obtain funds for capital needs and expansion programs of the Episcopal Church above and beyond the regular general church program.



W. Nelson Bump

► The Rev. James P. Breeden, assistant rector at St. James' Church, Roxbury, Massachusetts, has been named as a special consultant in race relations by the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts. In announcing Mr. Breeden's appointment, Bishop Stokes said that Mr. Breeden "will seek to express the church's concern, represent and advise me, continue working in the community with other agencies . . . so as to help us all to be involved as constructively as possible." Mr. Breeden, a twenty-nine-year-old graduate of Dartmouth College and Union Theological Seminary, is widely known as a community leader in race relations.

► An Episcopal priest was recently elected national president of the American Correctional Chaplains Association. He is the Rev. Leonard Redlawn, who has served the Diocese of Rhode Island as chaplain at the state medical center and adult correctional institutions for eight years.

► Three \$1,500 scholarships to the College of Church Musicians, Washington Cathedral, have been awarded for the 1963-64 year. The recently named fellows are Mr. Robert Blaine Grogan, Mr. Dale W. Krider, and Mr. George Daniel Marshall, III. To qualify for the grants, candidates must meet rigid requirements for competency and training in the field of music, and must evidence serious interest in church music. While the College of Church Musicians is an intrinsic part of the famed Episcopal cathedral in Washington, it is open to students from all religious faiths. Its program is one of intensive study and individual instruction in liturgics, plainsong, hymnody, Anglican chant, anthem repertory, and service music. Director of the college is Dr. Leo Sowerby, eminent Episcopalian who won the 1946 Pulitzer Prize in music.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, was admitted to the Greenwich Hospital, Greenwich, Connecticut, early in October for treatment of phlebitis, a late complication of his recent hernia operation (see October issue). His physicians reported as of press date that he was making satisfactory progress. He is expected to be back in his New York office by the middle of November.

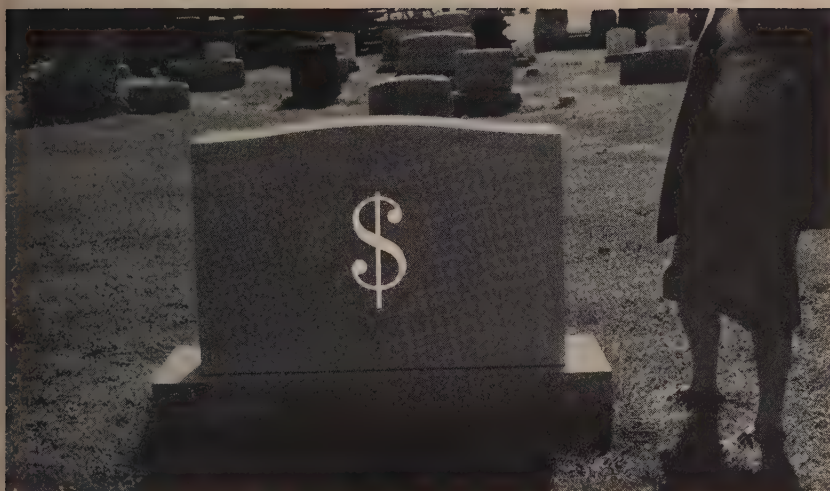
BOOKS

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It's Your Funeral

"The tyranny of custom and of undertakers," to use Lord Essex's words, is the theme of *The American Way of Death* by Jessica Mitford (Simon and Schuster, \$4.95). The subject and the author, remembered for her *Daughters and Rebels*, aroused fears in several quarters long before publication date. During the book's first week out *The New York Times* published two reviews and two news stories about it.

The book is an exposé that will surprise even the most experienced clergy. No state in the Union requires embalming, except in certain rare circumstances; fifteen or twenty "allied industries" directly involved in the funeral business range from cosmetics to airlines; privately operated cemeteries have done bigger profiteering than the undertakers with one instance of a \$2 million gross profit on an \$11,000 investment. Seventy-five per cent of all Americans pay \$1,450 for an average burial, almost ten times what is necessary.

More serious than these financial revelations is the author's picture of a creeping falsehood about death and burial that has spread until almost everybody, including the funeral industry,

is shockingly deceived. Miss Mitford marshals her evidence with "deadly" accuracy and points to some outright lies told by a very few, but deplores far more the "frame of mind into which the funeral industry has hypnotized itself." The public, under the pressures of competitiveness, avarice, and status seeking, has swallowed "a new mythology." This mythology, unlike many, is based on falsehood, contains only false meanings, and leads to more falsehood. By using this "myth," urged on the public during its most helpless moments, the funeral industry, she says, too often practices a subtle tyranny and monopoly in the name of American tradition, and uses high-pressure methods to hawk the most expensive wares in the name of good taste and individual freedom. The industry, the author maintains, has advocated irreligious and septic embalming in the name of ancient Christianity, Judaism, and sanitation; fostered absurd arrogance and snobbishness in the name of civilization and culture; and confused lucrative bathos with honest sentiment.

The author's bold, sometimes cruelly sharp pen seems at times to be pointed exclusively at the undertaker. Certainly

she does not spare him, especially in his nationwide organizations and state lobbies. Before the end of the book, however, it is clear that the undertaker is far from being the sole or chief culprit. His sins, even though proven incontrovertibly and *ad nauseam*, fade a little when you read of the gigantic profits made by individual operators behind the scenes through "nonprofit" cemetery corporations.

The useless and harmful horrors of the embalming room are described in vivid and merciless detail in the section Miss Mitford has the grace to warn the reader to skip if he hasn't a strong stomach. The author is equally blunt with other "allied industries," or companies which promote the sale of shoes or lingerie for the corpse.

Some readers may find this book too much to finish. They may be overcome with disgust; they may find the satirical wit too flip or offensive in connection with such a deeply serious subject. Others may find the book tedious as they become surfeited with sensationalism. If this happens to you, skip at once to the last chapter and the appendix. These set out the constructive purpose of the book and state exactly what every American can do about the problem if he chooses. They make *The American Way of Death* an essential practical reference work for every family and every clergyman, regardless of their opinions of the author's attitude or of the book's largely negative value. You will find little about immortality or comfort for the bereaved in these pages, but much for the prevention of cruelty to survivors.

Considering her courage and thoroughness, it is remarkable that Miss Mitford is relatively gentle with the Church and with the general public. She could easily and with considerable reason have elaborated the Church for its long complacency, disunity, ineffectiveness, and ignorance in these matters. The churches have accepted embalming without protest, indulged in artificial and sentimental eulogies, permitted open caskets in some church funerals, allowed local parishes to sell the local undertaker the right to hang his business sign on church property,

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BOOKS

tolerated ostentatious monuments in churchyards, and generally permitted themselves to become dangerously close to being another of the undertaker's "allied industries." Instead, the author quotes several leading clerics at their best. This conspicuous kindness may make churchmen grateful, but in such a book, some of them may feel a coal or two of fire on their heads. Perhaps churchmen have been damned with faint braising.

Miss Mitford's chapter on "What the Public Wants" is inconclusive. She puts



Jessica Mitford

no responsibility on the public for not knowing what it wants nor for failing to be insistent when it does know — nor for failing to face its weakness in succumbing to the pressure to keep up with the Joneses, or indulging the simple urge to show off. She lets the admittedly weighty excuse of being grief-stricken and bewildered cover all these weaknesses, without noticing that probably two-thirds of all funerals are arranged by relatives or friends who are not that much stricken.

The American Way of Death, nevertheless, is a valuable book, particularly for its conclusion that it's *your* funeral: you are the only one who ought to arrange it, while you are still in *this* world, healthy and vigorous.

—E. D. VANDERBURGH

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What They Can't See in Us

If you want to learn about the machinery of the Church of England—how it is administered, how its bishops are chosen, and what its legal and financial structure is like—Canon Guy May-

field's *The Church of England: Its Members and Its Business* (Oxford, \$1.75) is the book to read. Well-written, succinct, and lucid, it is untechnical in its approach and is a handy reference work with up-to-date statistics, a glossary of ecclesiastical terms, a bibliography, and an index.

The same general subject is treated with less expert knowledge but with a more human approach by Paul Ferris in *The Church of England* (Macmillan, \$4.95). The chief difference between the two books is in the point of view of their authors. Mayfield is a priest who is active in the life and work of the church; Ferris is a professional writer whose approach is secular. Mr. Ferris' work has the advantage of being easily readable, but it also has limitations.

Although informative when describing such things as the church's patronage system, financial administration, and its scandals and quarrels, the book somehow misses the root of the matter when it deals with theological dialogue, churchmanship, liturgy, and monasticism. Although the author enlivens his pages with numerous quotes and anecdotes, he lacks the insight to evaluate them. Hence, we find the familiar journalistic attraction to the bizarre and the eccentric—and the extremes which produce "good copy," but fall short of the real ethos of the church.

This limitation, paradoxically, gives the book its chief value: it shows to what an alarming extent the church fails to communicate its true self to the unchurched people of the land. Most books about the church are written by those inside the church. Mr. Ferris has given us a rarity—an intelligent outsider's view. He holds up a mirror in which churchmen may see how their distorted image appears to others. He shows us how remote and irrelevant some of the church's activity and concern seem to be. On that account the book should be useful to the church in providing the basis for a shift of emphasis in public relations and apologetics, and possibly in stimulating some honest re-evaluations of its motives and activity.

—A. PIERCE MIDDLETON

PICTURE CREDITS—Edward T. Dell, Jr.: 2-6. Peter Dechert: 37. Walter Chandra, Polaroid Corp.: 60. The New York Times: 56. Episcopal Church Photos: 47, 54. Henry McCorkle: 44. Religious News Service: 51. Wide World: 24.

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In *Buddha* the evil idol has a moment of triumph as thousands of slaves toil to build a temple which is later destroyed.

Spectacular About Buddha

A NEW motion picture, based on the life of Buddha, is being released nationally for American audiences.

"Since so many pictures have been made about Jesus Christ, I wanted to show the spirituality, the selflessness, of someone who lived several centuries before Christ," Masaiche Nagata, producer of *Buddha*, has said. "And I wanted to show him to the world." Mr. Nagata is well-known in international film circles as the producer of such great Japanese movies as *Rashomon* and *Gate of Hell*.

Buddha is a spectacular, filmed in "Daiei Super 70 Technirama." United Artists is releasing the Daiei-Japanese-produced *Buddha* in the U.S. Japanese is the language spoken in the movie, English subtitles are effectively utilized, and American movie audiences will find the story line very easy to follow.

But why have "religious" and "spec-

tacular" become synonymous in movie making, whether in Hollywood or Tokyo? We have, in the case of *Buddha*, a "religious spectacular" which is alarmingly similar to Hollywood's Biblical spectaculars, including treatments of the life of Jesus Christ.

Buddha gives us stereotyped crowd scenes; depictions of sadism and torture, with the "good guys" appearing as very, very good and the "bad guys" obviously being very, very bad; literal portrayals of grandiose miracles in cinematically fundamentalistic terms; actors confined to stiff, wooden movements and speech patterns, expressing their piety by casting glances upward rather than by an honest humility before God and an authentic quality of human in-

terest and warmth; persons dwarfed by the size and immense scope of things, with a subsequent loss of the characters' human identity.

The film opens with the birth of Prince Siddhartha (who later became the Gautama Buddha), and the first scenes immediately set the tone of the two-hour-twenty-minute movie. The infant prince stands in a palace garden, blessing the noble retinue which looks on. This serves to establish the legend of a "divine purpose" having been achieved in his birth.

A number of years have passed as we pick up the development of the story of Siddhartha's life. He is now a young prince who, in a series of competitive events, wins the hand of a young princess from a rival prince who is obviously a villain in the postured, traditional mold. This villain becomes, in fact, the veritable Judas of the piece,

BY MALCOLM BOYD

remaining in action to the very end of the long film.

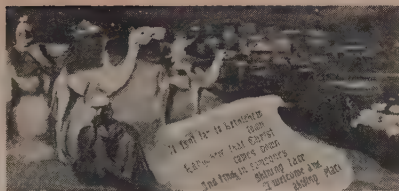
After marrying the princess, the young prince grows moody amid scenes of palace luxury sharply contrasted with depictions of lower-class poverty and terror in the city streets. The prince leaves his wife and renounces his titles and riches to become a monk. He spends six years seeking "Enlightenment," whereby he may be enabled to find the answer to the question of human suffering, and may help others who are still lost in the turmoil of human existence under the capricious or indifferent sovereignty of uncompassionate gods.

The philosophy underlying the teachings of Buddha is illustrated in two major story sequences showing how the lives of two different princes are transformed from selfish hate to forgiving love. As these lives are freed from the shackles of poisoning malice, they are portrayed as entering into a liberating personal freedom which sets them in harmony with the universe.

Technological depictions of miracles, rather than portrayals of miracles as expressions in human lives of the love of God, continue in key sequences throughout the film, in a manner reminiscent of Cecil B. DeMille's *The Ten Commandments*; a temple erected to false gods is destroyed; the archenemy is hurled into the bowels of the earth and then rescued when the ground opens and a thread descends by which he is hauled up to the surface; an enemy of Buddha invokes mighty winds to blow out thousands of candles in a temple where Buddha is speaking to his disciples, yet one candle remains lighted. At the end of the film, Buddha's soul is borne from the earth up into the skies by a group of white-clothed angelic beings.

So here is a film which will no doubt warm the hearts of many faithful Buddhists. But it will also more sharply alienate many agnostics and inquirers for whom the movie was undoubtedly intended as a form of evangelism. *Buddha* is a spectacular example—on a global, international scale, and in terms of a major religion other than Christianity—of the pitfalls to be encountered when religion is equated with mammoth size and technically created cinematic miracles.

But Buddhism is only finding out something about motion pictures which Christianity has known with sorrow for some time. ◀

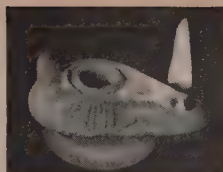


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The Presiding Bishop urges churches to consider early enrollment in the Parish Every Family Plan.

"General Convention, by establishing THE EPISCOPALIAN," says the Rt. Rev. Arthur Lichtenberger, "has provided a service to each parish that gives effective assistance to the critical responsibility of our whole church—to broaden the vision and deepen the insight of our people."

The text of the Presiding Bishop's statement follows:

"I urge upon each of our rectors and vestries early enrollment in the Parish Every Family Plan of THE EPISCOPALIAN.

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"I hope for the early enrollment of each of our parishes through action of our clergy and vestries."

ARTHUR LICHTENBERGER
Presiding Bishop

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

Church Army Cadet Alfred Hunziker, Navajo, New Mexico, is holding services for Indian Americans in his trailer home while the new St. Luke's Chapel is being built. All vestments and other material are borrowed. Cadet Hunziker appeals for fifty Books of Common Prayer and hymnals, a set of vestments (used or new), a cross, cruets, candlesticks and lighter, kneeling pads, and altar linens. If you have any of these which you would like to share, please write to him in care of Good Shepherd Mission, P.O. Box 347, Fort Defiance, Ariz.

An altar-size Book of Common Prayer, in English, is needed to replace the tattered one now in use at St. Mary's Church, Kyoto. If you have one to

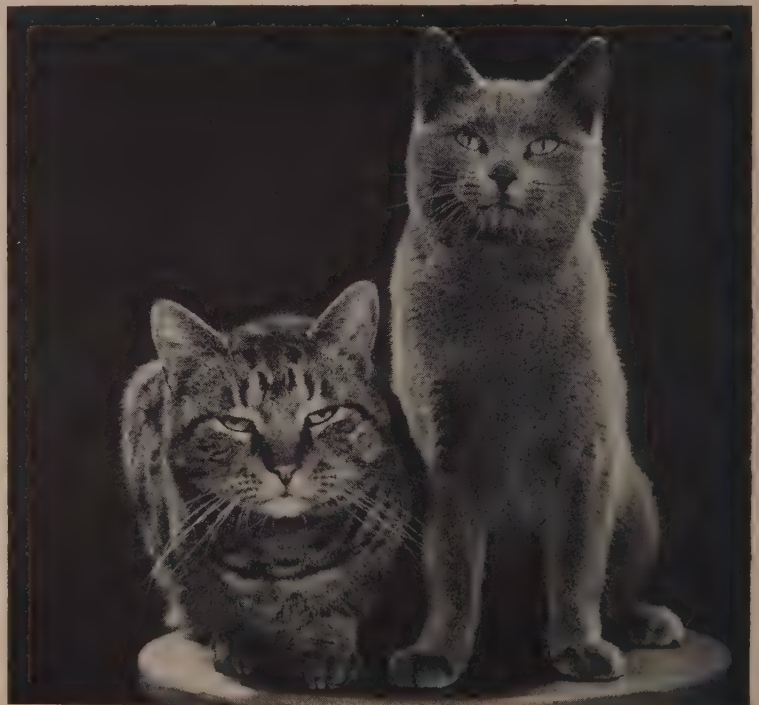
offer, please write to the Rev. John Yamada, St. Mary's Church, 84 Irie Cho, Okazaki, Sakyo-ku, Kyoto, Japan. St. Mary's is hoping to install stained-glass windows and would appreciate receiving any books on the subject.

St. Christopher's Church, Boulder City, Nevada, would like to obtain three copies of *The Christian Life of Faith, Love, and Duty*, the Pastoral Series, Course Two, by the Rev. Robert S. Chalmers, which was published by Morehouse-Gorham. Please write to Mrs. Norman M. Lindbloom, St. Christopher's Episcopal Church, 812 W. Arizona St., Boulder City, Nev.

Two slightly worn Altar Service Books with red bindings and large type are offered to anyone who can use them. Please write to Holy Trinity Church, 140 King St., Wallace, Idaho.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

THE EPISCOCATS



"I hope you gentlemen know there is nothing personal in my suggestion that we have a rotating vestry."

The Rewards of Dishonesty

WE ARE a nation of kidders. We go along with a gag, and enjoy it. We kid one another. Broadly, sometimes. Subtly, other times. But we are most skilled of all at kidding ourselves.

There is a differentiation between the word "kid" and the word "lie." Though tampering with the truth is implied in each, the former is done for fun with no intention of more than temporary deception; the latter is a willful attempt to distort the truth. Perhaps, then, we would do better to use the more accurate word when we speak of kidding ourselves. What we are really after is making ourselves think we are better than we are. We go about this very subtly in order that we may believe ourselves, for we have learned that any such hoax we perpetrate has to be clever or we cannot really be taken in by it. Though we start off rather simply, the lies we tell ourselves gradually become more intricate. Sometimes they are, indeed, works of art.

Very young, we learn to work for the rewards of dishonesty. When a little boy falls and skins his knee, of course it hurts. The iodine stings. But if he can hold back his tears and say, "It doesn't really hurt," his mother hugs him and says he is a big man. Perhaps she gives him a stick of candy, and tells his brothers and sisters and his father how brave he is. He becomes a hero. And the candy is the very least of the rewards his untruth earns for him.

But is it actually a lie? Doesn't the child know that his mother knows the knee hurts? Certainly, he does. If she did not understand how much it hurt, *he* could not be a hero for denying the truth. In some cases, his lies are actually lies: attempts to deceive in order to avoid punishment. But one way and another, he learns that the plain truth will rarely get him what he wants, and long before he has learned to say the Lord's Prayer, he has learned to touch up the truth here and there, to try to make it say what he wants it to say. This becomes a habit with him so that he does it automatically without having to think about it. Though he continues to enjoy the rewards his little dishonesties bring him, he takes them for granted and defends them automatically.

The rewards for gross dishonesty are large; the

punishment, however, is comparable. Most of us would not be willing to risk a prison term in order to enjoy the amounts of money that some people steal. And, because we would not do some of the things that other people do, we think of ourselves as being honest. Recognizing their faults is quite easy. We see that their selfishness is really selfishness, though apparently *they* don't see it that way. We listen to them defend their prejudices by calling them something else. We see them compromise a bit here and there, justify themselves for things they really know are unjustifiable. We wonder how they can do these things. We probably do not realize that they are wondering the same about us.

Certainly there are many people who make no bones about their dishonesty. They plot their schemes carefully, making no attempt to convince themselves that their purpose is anything but gain—material or otherwise. They hold up banks, kill people, run off with other people's wives. We are scornful of them—though sometimes their audacity sparks a certain admiration in us.

As for ourselves, however, we must defend ourselves. We say such things as, "I lied like a gentleman," or, "What I really meant was—" or sometimes we admit, "I was completely amazed. I opened my mouth and a big lie came out. I hadn't even *thought* of saying it. And really, there was no reason for it!"

One of the paradoxes of our lives is that the more honest we become, the less honest we find ourselves to be. And we "honest" people, who cannot bear to face this truth, work tirelessly at fooling ourselves. We become so conditioned, so skilled, that we are not even conscious of enjoying the rewards of our own dishonesty.

Part of the conditioning we get by living in the world is learning to hide behind untruths—even when they are unnecessary. The conditioning began in Eden. We, ourselves, fall heirs to the sins of our fathers, and pass them along to our children, who in turn, will pass them along to theirs. This is why the Gospel speaks anew to each generation. This is why Christ is Lord of every age and era.

—MARJORIE SHEARER



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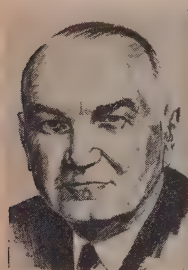
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LETTERS

Continued from page 9

I am sorry to hear that an Episcopal church would lower itself to accept standards of a lower taste. I always understood that our church was supposed to be a church of beauty—not a church of the world.

Going to church to hear music (good or bad) is insufficient reason. I may be old-fashioned, but I think that Jesus Christ is still a good reason for going.

IRMA HAYNEN
Glens Falls, N.Y.

PRAYER AND PRAGMATISM

Dr. Shoemaker's article, "Can Our Kind of Church Change Our Kind of World?" represents a restiveness which exists in the Church today, for which we can be thankful. I agree with his analysis about the state of the Church, but I do not believe that what is needed is another surge of the "cult of religious experience" with its utopian dream that man can build the kingdom of God on earth. All one need do is join a group, repent, and pray. This type of emotional pragmatism with its pietistic emphasis is not what is needed.

What is needed is less emotionalism and more honest, clear, intellectual thinking. The Church's traditional theology must be held up to the light of such men as Bultmann, Tillich, and Bonhoeffer. Bishop Robinson's book, *Honest To God*, has made a very small beginning. This is demanded of the times.

THE REV. ROBERT D. LIGUORI
East Syracuse, N.Y.

RAY OF SUNSHINE

The current September issue of THE EPISCOPALIAN has just come to my notice, and in it I find your very fine and perceptive article about the Church Historical Society and its archives—"From Cellar to Sunlight."

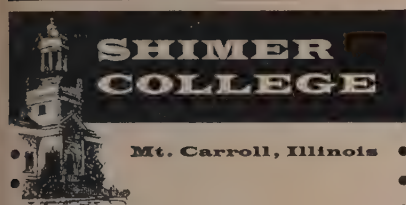
May I, as president of the society, express my very deep gratitude to you for this piece of work, and for the effort you have so well made to bring our work to the attention of the church as a whole.

During this triennium we have launched a slow, but I hope steady, promotion campaign to increase our membership from 1,000 to 5,000. An article such as this should be of immense help to us. Thank you so much.

THE REV. MASSEY SHEPHERD, JR.
Berkeley, Calif.

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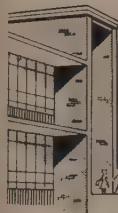
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NOVEMBER

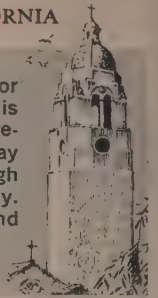
- 1 All Saints' Day
- 1 World Community Day. Theme:
"Nation Building and the
United Nations"; sponsored by
United Church Women.
- 1-8 Project 2000 Week. Eighty-
fifth Anniversary Development
Program of the Society for
Girls to be observed by all
branches.
- 3 Twenty-first Sunday after Trin-
ity
- 7-9 Second Triennial Conference
of Episcopal Parish and Pre-
paratory Schools, Sheraton Ho-
tel, Washington, D.C. Open-
ing service at the Washington
Cathedral, Nov. 7, 8 p.m.
- 9 Annual meeting of the Episco-
pal Overseas Missionary Fel-
lowship at the Episcopal Church
Center, New York, N.Y. For
all active, furloughed, or re-
tired missionaries.
- 10 Twenty-second Sunday after
Trinity
- 10-16 YMCA/YWCA sponsored
Week of Prayer and World
Fellowship. Theme: "Behold the
Man."
- 17 Twenty-third Sunday after Trin-
ity
- 18-23 Society for Girls Leadership
Training Conference, Province
VIII, to be led by Miss Jean
Kind in San Francisco, Calif.
- 18-23 Meeting of provincial secre-
taries for college work. Spon-
sored by the College and Uni-
versity Division of National
Council. To be attended by
college-work secretaries of all
eight provinces, national staff
and Church Society for Col-
lege Work staff, Tuxedo Park,
N.Y.
- 24 Sunday next before Advent
- 24 Annual Church World Service
Thanksgiving Service at the
Washington (D.C.) Cathedral
closing Share Our Substance
Week (Nov. 17-23). The preach-
er will be the Rt. Rev. James K.
Matthews, Methodist bishop of
the Boston area. The Harvard-
Radcliffe Choir will participate
in the service.
- 28 Thanksgiving Day
- 30 St. Andrew the Apostle

Meetings, conferences, and events of
regional, provincial, or national inter-
est will be included in the Calendar as
space permits. Notices should be sent
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Dioceses of the Anglican Communion and Their Bishops

- 1

Upper South Carolina, U.S.A.: John A. Pinckney, *Bishop*. (Bishop, clergy, laity.)
- 2

Utah, U.S.A.: Richard S. Watson, *Bishop*.
- 3

Vermont, U.S.A.: Harvey D. Butterfield, *Bishop*. (Evangelism program; mission to isolated areas; college work [Rev. Donald Boyer]; Brookhaven School [Rev. Leonard Steele]; Rock Point School [Doris Wright].)
- 4

Virginia, U.S.A.: Robert F. Gibson, Jr., *Bishop*; Samuel Blackwell Chilton, *Suffragan*. (Deeper stewardship; new churches in growing metropolitan areas.)
- 5

Waipapu, New Zealand: Norman Alfred Lesser, *Archbishop*; Wiremu Netana Panapa (Aotearoa), *Bishop*.
- 6

Waikato, New Zealand: John Tristram Holland, *Bishop*.
- 7

Wakefield, England: John Alexander Ramsbotham, *Bishop*; Eric Treacy (Pontefract), *Bishop*.
- 8

Wangaratta, Australia: Theodore Bruce McCall, *Bishop*.
- 9

Washington, U.S.A.: William F. Creighton, *Bishop*. (National Cathedral; College of Preachers; Cathedral Schools [Beauvoir, St. Albans, School for Girls]; institutional and university chaplaincies.)
- 10

Wellington, New Zealand: Henry Wolfe Baines, *Bishop*; Gordon Melville McKenzie, *Assistant Bishop*.
- 11

West Buganda, Uganda: Fesito Lutaya, *Bishop*.
- 12

Western Massachusetts, U.S.A.: Robert McConnell Hatch, *Bishop*. (College work; LaSall House Conference Center; resettled refugees; new missions.)
- 13

Western Michigan, U.S.A.: Charles Ellsworth Bennison, *Bishop*. (Fund for missionary advance program.)
- 14

Western New York, U.S.A.: Lauristan L. Scaife, *Bishop*. (125th anniversary of diocese; missionary work.)
- 15

Western North Carolina, U.S.A.: M. George Henry, *Bishop*. (Work among Cherokee Indians; Negro congregations; social change in mountain areas; diocesan schools.)
- 16

Western Szechwan, China: Ho-lin-Ku, *Bishop*.
- 17

West Missouri, U.S.A.: Edward Randolph Welles, *Bishop*. (Ozark Mission Field [Rev. Messrs. Edward Hartrnft, William Magill, Alsace Burgreen, James Viggers].)
- 18

West Texas, U.S.A.: Everett H. Jones, *Bishop*; Richard Earl Dicus, *Suffragan*. (Latin-American ministry [Good Samaritan Center]; schools [St. Mary's Hall, Texas Military Institute]; camp and conference work.)
- 19

West Virginia, U.S.A.: Wilburn C. Campbell, *Bishop*. (Coalfield areas; missions in mountains [McDowell, Mingo, Wyoming, Logan Counties, Rev. Oran Zaebst, dean].)
- 20

Willochra, Australia: Thomas Edward Jones, *Bishop*.
- 21

Winchester, England: Sherard Falkner Allison, *Bishop*; Kenneth Edward Norman Lamplugh (Southampton), *Bishop*.
- 22

Windward Islands, West Indies: Harold Grant Pigott, *Bishop*.
- 23

Worcester, England: Lewis Mervyn Charles-Edwards, *Bishop*; Cyril Edgar Stuart, *Assistant Bishop*; John Reginald Weller, *Honorary Assistant Bishop*.
- 24

Wyoming, U.S.A.: J. Wilson Hunter, *Bishop*. (Work among Indians [Ethete child care program, Rev. and Mrs. Ware King, Cpts. Malcom Potts and John Klatte, Sisters Elsie Isaacs and Alice Klatte]; Cathedral Home for Children; college work.)
- 25

Christmas Day
- 26

Yokohama (South Tokyo), Japan: Isaac Nosse, *Bishop*.
- 27

York, England: Frederick Donald Coggan, *Archbishop*; George Frederick Townley (Hull), *Bishop*; Douglas Noel Sargent (Selby), *Bishop*; George D'oily Snow (Whitby), *Bishop*.
- 28

Yukon, Canada: Henry Hooper Marsh, *Bishop*.
- 31

Yun-Kwei, China: vacant.
- 31

Zanzibar and Dar Es Salaam, East Africa: William Scott Baker, *Bishop*; Yohana Lukindo, *Assistant Bishop*; Robert Neil Russell, *Assistant Bishop*; John Sepeku, *Assistant Bishop*.
- 31

Zululand and Swaziland, South Africa: Thomas Joseph Savage, *Bishop*.

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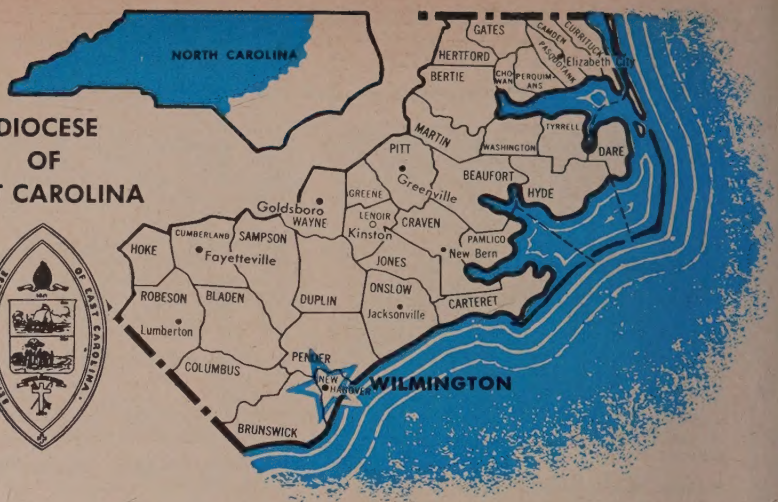
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Know Your Diocese

DIOCESE OF EAST CAROLINA



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The Diocese of East Carolina, prior to its organization in 1884, was part of the Diocese of North Carolina. Its history goes back to the earliest colonial times. The oldest continuing parish in the diocese is St. Thomas' Church, Bath, which was founded in 1734. It is believed that a church was established in 1699 on the same spot, but that it was later destroyed in an Indian raid.

The diocese has eighty-three parishes and missions with fifty-six clergy and 190 layreaders ministering to 14,633 baptized members (9,979 communicants). The diocese covers approximately 18,000 square miles on the eastern shores of North Carolina.

Good Shepherd Hospital, New Bern, has been owned and operated by the diocese for twenty-five years, and is a nonprofit institution which does a magnificent job of serving people over a large area. Thirty-five years ago the diocese started Camp Leach, the first young people's summer conference center. Many dozens of young people have gone into full-time church work as a result of this conference center. The camp is also used for retreats and other adult conferences. Among the other institutions operated by the diocese or in partnership with the other two dioceses in the state are: Thompson Orphanage and Training Institute, Charlotte; Oceanside Episcopal Camp, Topsail Island; and Alice Hoffman Conference Center, Salter Path.

Work in the field of education has always been one of the chief emphases of the diocese. Besides direct financial assistance to the University of the South, St. Mary's Junior College, and St. Augustine's College, the diocese supports chaplains at East Carolina College, Greenville; State Teachers' College, Elizabeth City; and the University of North Carolina, Chapel Hill.

The particular aim for the diocese in 1963-1964 is to have every parish change to an entirely voluntary stewardship basis. During the past year thirty young laymen have traveled about the diocese to introduce this program to each parish and mission.

Because of the diocese's concern for stewardship, during the past nineteen years East Carolina has progressed from being an aided diocese to one which usually gives to the Episcopal Church's national program 10 per cent more than its suggested share. Over this same period, clergy salaries have been raised, and fourteen churches, thirty-three parish houses, and twenty-five rectories have been built.

The two dominant portions of the diocesan seal represent scenes from the first expedition of Sir Walter Raleigh in 1584 and the baptism of the first white child in America, Virginia Dare, in 1587. The motto, *Christi Cruce Confido*, means "I trust in Christ of the Cross."



Thomas Henry Wright was born in Wilmington, North Carolina, on October 16, 1904, the son of John and Josie Wright. He was educated at the University of the South and Virginia Theological Seminary, and holds degrees from both institutions. Bishop Wright and Hannah Knowlton were married in 1937. They have four children, two of whom were married this past summer.

Bishop Wright has an unusually close association with St. James' Church, Wilmington. It was in this church that he was baptized, confirmed, ordained to the diaconate (1929) and priesthood (1930), and consecrated bishop (1945).

Bishop Wright served churches in Lexington, Virginia; San Francisco, California; and San Antonio, Texas, before his election to be Bishop of East Carolina. He was chaplain at the University of North Carolina, Washington and Lee University, and Virginia Military Institute. In 1932 Bishop Wright was a representative at the World Christian Student Federation meeting in the Netherlands and the following year served as acting secretary of college work for the church's National Council. He has also served as regional director of the Church Society for College Work, associate member of the Forward Movement Commission, trustee of the University of the South, board member of the Church Army, and trustee of the Church Pension Fund.

Bishop Wright is a member of the Episcopal Church's National Council, serving as chairman of the Overseas Department and chairman of the Division of Research and Field Study. As Overseas Department chairman, Bishop Wright has traveled to almost every mission field of the church. Last summer he spent a month visiting the church's three districts in Brazil as a representative of the Presiding Bishop and the committee of General Convention which is considering autonomy for the Brazilian Episcopal Church.

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